Evangelical Christendom.

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CONTENTS:

	PAGE		PAGE
Monthly Notes	257	Missionary Notes	274
The Preaching of Christ Crucified	261	Brief Notices of Books	281
Foreign Intelligence:—		Evangelical Alliance:—	
France	264	Cambridge Conference	285
Germany	266	Invitation for the Annual Week of United and Universal Prayer, at the Commencement of the Year	286
Italy	267	Secretarial Deputation Work	287
Belgium	269	Contributions	288
Turkey	270		
Burmah	272		

MONTHLY NOTES.

We trust our readers and friends will make a note of the time of the forthcoming Conference of the Evangelical Alliance. It is to be held at Cambridge on Sept. 27, 28, and 29. It is difficult to call attention to any special names to the exclusion of others, among those who have kindly promised to take part in the proceedings. But we may mention that Dr. Handley Moule and Dr. W. F. Moulton will be among the warmest friends who will welcome the Alliance to their town and University. We wish there were more names of Heads and Tutors of Colleges on the Cambridge Committee. True unity would form an admirable topic for many a theological lecture. On this point Dr. Rigg has promised to speak, and this will call forth his singularly clear judgment. Dr. Oswald Dykes is prepared to treat of the Headship of Christ; and that staunch Protestant champion, Archdeacon Taylor, has to deal with "the one offering, once offered." The well-known travellers, Mrs. Bishop, Mrs. Lewis, and Dr. Baedeker, will tell us about the missionary movement. Among younger speakers we shall welcome the Rev. D. J. Stather Hunt, whose words have always a clear Gospel ring about them, and who was born in the mission field. Unfortunately, the Conference does not meet in term time (the Cambridge friends feeling that the difficulties would be almost insuperable), else we might have hoped that the Christian Student Movement would have enhanced the numbers attending. Perhaps those of the young men who are within reach, who are also spiritually alive, will be able to attend. May an abundant blessing be vouchsafed on all the proceedings.

We have not much confidence in Church Congresses, on account of the discordant elements of which they are composed. But we think that Evangelical truth should be well represented on these occasions, and that its

defenders should not absent themselves from such gatherings if they can make it convenient to attend. The late Canon Hoare was a model speaker at Church Congresses: he held his own fearlessly; he spoke clearly and incisively; yet there was such an atmosphere of love about him, that even his opponents were disarmed. The attendants at Congresses always enjoy listening to definite and clearly-marked opinions, especially when they are delivered with courage and raciness. In former days the chief favourites were Canon Ryle (as he was then called) and the late Archdeacon Denison. Although they differed so widely, their strong individuality and their sense of humour drew forth the closest attention and the liveliest interest. We are glad to observe that at the forthcoming Nottingham Church Congress, Evangelical interests will be fairly well represented. Numerically, indeed, they are in a minority: the High Church and Broad Church names greatly outnumber the others. But we are thankful to observe that Dr. Handley Moule is to treat "The elements contributed to the Progress of life and thought in the Church of England during the Victorian Era by the Evangelical movement." The Archbishop of Sydney is well able to expound "The Duty of the Church of England to the Colonies." To the versatile Dean of Norwich is entrusted the important address on the Ministry at the Devotional Meeting, also the subject of Church Defence. The new Evangelical knight, Sir Henry Bemrose, has undertaken the pressing topic of the Queen Victoria Clergy Sustentation Fund. The Rev. E. A. Stuart is well able to open out Practical Religion in Business Relations. Dr. Lankester is thoroughly acquainted with Medical Missions, and probably the Rev. W. Hay Aitken has had experience bearing on Church and Dissent. We regret that not a single Evangelical is to address working men. We trust that all those who know the truth in its fulness will be endued with much wisdom and with spiritual power, and will deliver their messages as in the sight of God, none making them afraid.

Of all the Conferences and Conventions which are held from time to time, none is so unique as Keswick, and we believe we may safely add, none has been accompanied by such definite spiritual blessing. The gathering which has lately taken place has been as marked in its characteristics as any of its predecessors. It is universally admitted that what specially distinguished it was the atmosphere of prayer, and of earnest waiting upon God. Dr. Pierson, who attended these meetings for the first time, tells us that we must go to Keswick to see and understand a Keswick Convention, and that it cannot be accurately judged from afar, even with the help of the presence and teaching of Keswick leaders. The Doctor's great experience of religious meetings affords him no parallel to this. Northfield has one commanding personality, Mr. Moody, but the other speakers are entirely changed every year. At Keswick one thought is pressed home by nearly the same speakers year after year—"a life completely given up to God for sanctification and service." All is subordinated to this end. Man's ability and eloquence is quite ignored. The only aim is to exalt the Word of God and to honour the Spirit of God. There is an urgent decisiveness on the part of the speakers and a receptive position on the part of the audience which combine to bring about great and far-reaching results. Dr. Pierson was never anywhere for one week, where both in public and in private he felt the indefinable charm of an invisible Presence in the same marked manner. One of the most blessed and manifest

outcomes of the Keswick meetings is the impulse given to missions abroad. The number and the quality of those who have been thus drawn to consecrate themselves to the Lord's service is very noticeable, and the gifts poured into the Lord's treasury have been very striking. Moreover, missionaries in the field have been marvellously quickened when these truths have come home to them in the power of the Holy Ghost. The Rev. J. Roscoe testified to the wonderful blessing which came upon the Uganda converts when they were led to see the privilege of a life wholly consecrated to God. Our criticism is silenced when we see the work of the Spirit of God in that happy and growing Church.

In fact, a spiritual movement similar to that initiated at Keswick is going on in all parts of the world. Dr. Packard, of Syracuse, N.Y., has been pondering this subject since 1874, and not long since he brought before his congregation the difference between the early Church at Jerusalem and the Church of to-day. He specially insisted on the giving up of every known sin, and the surrender of the self-centred life, also the reception of the Holy Spirit as an abiding Guide and Sanctifier. The result was that many were released from bondage, estrangements were confessed, and then put away; the standard of spirituality was visibly increased, and the Word of God deeply searched and more thoroughly acted out. In the Zulu Mission we hear of a yet grander and larger manifestation of the power of the Holy Spirit. In one of the stations the confessions of sin continued for hours. "For an hour," says Mr. Bunker, "I witnessed such scenes as I had never before seen. About fifty confessed sin, rising in quick succession. Some called out of the Church those whom they had wronged, and settled their troubles. Church members confessed to using witch medicines and drunkenness. Sins of many years' standing were confessed with as vivid conviction and as deep contrition as those recently committed. In the entire history of the Mission there has been no such awakening among the people." In fact, the whole story reads like the manifestation of the Spirit on the day of Pentecost. We have great cause to praise God for the showers of blessing granted in these last days.

One of the most interesting features of to-day is the fact that so many young men and young women are banding themselves together to labour for their Master. The Student Movement, as it is called for shortness, has had a refreshing and profitable time at Curbar, Dr. Grattan Guinness's Missionary College. They have two objects: They desire to win for Christ their unconverted comrades at college; and they wish to have a part in evangelising the world. It is matter for great thankfulness that Christian Unions for one or both of these purposes have been formed in almost all the countries of the world where the higher education is pursued, including China and Japan. One of the most energetic workers on these lines is Mr. J. R. Mott, whose recently published work, "Strategic Points in the World's Conquest," is full of information, much of it highly encouraging in its nature. We trust that many more colleges, both at home and abroad, will be captured for Christ, and that none will be left without a few courageous and consistent witnesses, in whom Christ will shine forth.

Our Wesleyan friends have been holding their Conference at Leeds, and a great gathering it was. There is a sturdiness, a distinctness of aim, and a systematic organisation about the disciples of John Wesley which are well worthy of imitation. Experience is the thought which pervades all their proceedings. In the public examination of candidates for the ministry, we read not so much of enquiry as to their knowledge of divinity, as about their conversion, their call to the ministry, and their religions experience. On these points some hundreds must have given testimony at the recent gathering, and testimony which interested and encouraged all who heard it. The sermon, which was preached by the President (the Rev. W. L. Watkinson), made a deep impression upon his hearers. Its subject was Entire Sanctification, and the text was Ezekiel xliii. 12: "The whole limit thereof shall be most holy." He insisted that "every revival of religion, every great reformation, begins with an emphasis on holiness, and so did the Evangelical Revival under Wesley and Whitefield." The absolute necessity of sanctity was illustrated by many quaint and remarkable parallels gathered from the world of nature and art, and from the realm of books. The commonest things in this life need the "transfiguring touch of righteousness, and the tools of the toiler shall become as the golden vessels on the altar." The chief representatives of the Conference live before us in the pen and pencil sketches of *The Methodist Recorder*, and we are interested to observe among them the venerable Pastor Hocart, of Paris, and Dr. Milburn, the blind Chaplain of the Senate of the United States, whose influence has been grandly used for peace between the two English-speaking nations. The Revs. T. Champness and R. Culley spoke racy words on the need of Sunday schools, and the blessing which had attended them. Whatever occasional leakage there may be, it is clear that Methodism is still a great power for good in the land.

The great importance of teaching and influencing those who are in the prime of manhood, and the success which attends the effort when rightly conducted, has had fresh illustrations lately at San Francisco and at Northfield. Count Bernstorff wrote, only three months ago, that "the recent federation of Christian students of the Occident and Orient marks the beginning of a new epoch in the conquest of the world for Christ." Shortly after this, the new federation held its first convention at Northfield. We can imagine with what enthusiasm Mr. Moody would hail, and with what warmth he would promote, such a movement as this. There were present 600 delegates from twenty-seven races or nations, representing a Christian student brotherhood of 55,000, all of them speaking the language of Canaan. We may be sure that Mr. Mott would be the moving and marshalling spirit of the whole gathering. Living pictures—both interesting and instructive—both moved and spoke, as China, Japan, India, and Africa were represented by their noblest sons. Mr. Ding illustrated China, while President Ibuka sought to smooth any roughness remaining between Japan and the United States. Strong pleas were put in for the South African diamond fields, while a converted Mohammedan advocated the needs of India. Dr. Schauffler's treatment of Scripture made a deep impression, while Mr. Moody gave a striking address on the "Word and the Work," specially as illustrated in "that little tentmaker, Paul." The needs of the Mission field and the Lord's

call to service so powerfully impressed some of those present, that they reconsecrated themselves to carry out their Master's will, whensoever and wheresoever that call manifested itself.

We are pleased to notice that the words and the energy of Pastor Charles Merle D'Aubigné are making themselves felt, even at the other side of the Atlantic. A correspondent of *The New York Observer* regarded him as one of the most interesting figures at the late Mildmay Conference. He speaks of him as "a typical foreigner in appearance, with a marked accent but a thorough command of English." He alluded to the terrible increase of crime in France. "During the last forty years, crime had increased threefold for adults and four-fold for children." Indeed, all his words deserve to be carefully pondered, specially when he declared that Roman Catholicism in that country but growing. Though "a great number of people have abandoned the Roman Church, and though Père Hyacinthe says that out of the 36,000,000 inhabitants of France there are not more than 3,000,000 who are earnest and sincere members of that Church, at the same time it would be a great error to believe that the Church of Rome is fallen—very far from it. I think it has never been so strong as at the present day." What with abounding infidelity, impurity, and indifference on the one hand, together with false doctrine on the other—sometimes alluring, sometimes threatening and hindering—we have need to redouble our efforts on behalf of France, and to intercede earnestly that it may be enlightened and purified.

THE PREACHING OF CHRIST CRUCIFIED.

In his "Memorials of Bishop McIlvaine," Canon Carus writes as follows:—

"Towards the close of this year, 1834, on September 5, at Chillicothe, Bishop McIlvaine delivered his first Charge to the clergy of Ohio, before the Seventeenth Annual Convention of the Diocese.

"The subject was '*On the preaching of Christ Crucified.*' The Charge is remarkable, not only as a luminous and discriminating exposition of the great Evangelical doctrines he ever faithfully preached, but as having been regarded by the Bishop himself of such importance, that in a Charge which he delivered twenty-nine years after, he thought it desirable to reproduce the whole of this argument, and often in the very same words. The charge was immediately reprinted in England, where it was widely circulated and highly appreciated.*

"After showing in how many ways a minister may 'approach the character of the preaching of Christ without reaching it,' and 'thus failing in the fruits of an Evangelical ministry without perceiving the cause,' the Bishop proceeds to enquire: 'What it is so to preach, that it may justly be said in regard to our habitual ministry, that we preach Christ crucified?'

"'There is one Personage,' he observes, 'whom it was the immediate business of the Apostles to introduce to sinners, '*Jesus of Nazareth, the only begotten Son of God, full of grace and truth.*' There was one capital event in His history, which it was their immediate business to make known to every creature: *Jesus crucified as a propitiation for the sins of the whole world.* To these their ministry immediately leaped. Here they always broke ground first, and set up their tower of attack. Just at the point when their enemies, in malignant triumph, supposed the Gospel had died, with the cross of the entombed Founder for its only memorial, His disciples, in the triumph of faith, and lifting up that cross for a banner, made their beginning. Just that which laid the stumbling-block to the Jew, and seemed such

* The Bishop found it still spoken of in England, March 1865.

foolishness to the Greek, they adopted as the head and front of their preaching; advancing boldly upon both Jew and Greek, like David with his single stone against the contemptuous giant of Gath, glorying in nothing and determined to use nothing, 'save Jesus Christ, and Him crucified.' Thus saith St. Paul: 'I delivered unto you first of all that which I received, how that Christ died for our sins according to the Scriptures.' As Moses lifted up the serpent in the wilderness, so did they at once lift up Christ on the cross as an ensign to the people.

"Here then, my brethren, have we our lesson. Our first as well as last and habitual duty, everywhere, amid all prejudices, ignorance, and enmity, is to take ground with all confidence at the *centre* of the system, and at once set up the cross. We must exalt Christ in His death; establish its propitiatory character; publish its sufficiency for the whole world. Thus will you begin your message where the sinner begins his hopes and life. To open your negotiation anywhere else, is but to delay it. But having begun here, what remains? The sun is risen: now see that it remains unclouded always in full view from the remotest circle of your hearers, so that the weakest and lowest eye may see. Now you must keep up attention to this supreme object by telling your people all that the Scriptures tell you of Christ. Your business is that they may 'know Christ, and be found in Him.' Consequently there is nothing revealed, as pertaining to Him, that is not profitable to them, or that you have a right to keep back. You are to make Him known in the glory which He had with the Father before the world was. The love of the Father in sending His only-begotten Son, and of the Son in coming to be made a curse for us, can be preached only in view of the Son in the self-existence and infinite glory of the Godhead. You cannot separate the Cross *for which He came*, from the *Throne from whence He came*, without divesting His death of its atoning virtue, and His love of all its wonders. In the same vital connexion is the incarnation of the Son of God. The mysteries of Bethlehem are closely allied to those of Calvary. To understand how He bore our sorrows, we must learn how He took our nature. You cannot teach His obedience unto the death, without His condescension to be born in the likeness of man. In setting forth the Lamb of God in His death as a sacrifice, you must also set Him forth in His life, as an example 'without blemish, and without spot.' There is too little preaching of the 'mind that was in Christ Jesus.' It was His preparation for the sacrifice: it must be ours, for all the bliss which that sacrifice has purchased. But the preaching of Christ too often terminates with the events of His crucifixion; as if, when the sacrifice was finished the whole work of Redemption were finished; as if to preach Him in His resurrection, and ascension, and exaltation, were not as important as to preach Him in His humiliation and agony. To show the sinner that His atonement is accepted, you must show that it has been presented at the mercy-seat: you must exhibit our great High-Priest as having laid aside the garments of sacrifice for those of dignity and glory, and ascended into the holy place on high, 'now to appear in the presence of God for us.' Intercession must be preached as the crowning act in Redemption. But, intimately connected with this office of Christ as our interceding Priest, bearing our names upon His breastplate, is that of the great Prophet of His Church, 'in whom are hid all the treasures of wisdom and knowledge,' and of whom every disciple must learn 'the way, the truth, and the life.' Essential also to the right enforcement of His priestly and prophetic office is the exhibition of Christ 'exalted to be a Prince' as well as a Saviour, having "all power in heaven and earth,' claiming supreme dominion in the hearts of His people, able to subdue all enemies under His feet, and make all things work together for good to them that love Him. It is Christ reigning as King, 'Head over all things to His Church,' that sets the seal to all that is precious in His teaching as our Prophet, and all that is availing in His mediation as our Priest; that clothes our message with authority as well as with mercy and wisdom, and makes the tender entreaties of the divine compassion the peremptory commands of infinite sovereignty. For no purpose is a heavenly skill in the preacher more needed, than to exhibit the tenderness of Christ as enforced by His authority, and His authority as commended by His tenderness; to preach Him as a Judge, and also as an advocate; to declare not only the love, but the 'wrath of the Lamb;' to exhibit His infinite freeness, fulness, and power to save the chief of sinners, and yet the rigid exclusiveness of His salvation to

him 'that believeth,' so as always 'to speak a word in season to him that is weary,' and never a word of encouragement to him that persists in his sins. The Cross, like the pillar of cloud, is all light to the people of God—all darkness to such as neglect so great salvation.

"By these imperfect hints, I have endeavoured to illustrate what I understand by preaching Christ in his person and office, as the effulgent centre of Christianity.

"But in Christ Jesus there are many cardinal truths, connected with Him by various relations and dependencies, and occupying, as it were, the remoter circle of the Christian system, which a preacher cannot keep out of sight without great unfaithfulness. Be it remembered, that while the Cross, with its immediate neighbourhood, is the metropolis of Christianity, 'the city of our God,' all the region round about is the Holy Land, flowing with milk and honey'—'a land of brooks and fountains of water,' intersected in all directions with highways to the holy place, by which the tribes go up. It is the office of the preacher to map out that land, to display its treasures, to trace those converging roads, so that, whenever a sinner may desire to know how he may get to Zion, his eye may read—'*This is the way, walk ye in it.*' Then only is Christ preached in the fulness of the Gospel, when nothing is left untaught which enters into the plan of salvation, as a covenant of mercy and life established between God and sinners, in the hand of an infinitely meritorious Mediator.

"Christ is not preached in faithfulness unless the Holy Ghost, 'who proceedeth from the Father and the Son,' is distinctly and continually preached as of the same divine nature with both; alike to be honoured and worshipped; sent of Christ to be the Teacher, the Sanctifier, and the Comforter of sinners; the author and preserver of all spiritual life; by whom alone we are born again, and daily renewed in the spirit of our minds—the spirit of all prayer, wisdom, and holiness, without whom we are as little able to *will, as to do* of God's good pleasure. To be full of the Holy Ghost in one's sermons as well as one's soul—to keep up the attention of the sinner as continually to His influences for all the beginning of spiritual life and all growth in grace, as to the righteousness of Christ for all reconciliation to God—is not only the way to be blessed with increase in our work, but to preach Christ as He preached Himself. . . .

"It is evident that in a course of faithful preaching, one may have great variety. His ministry may be always shining in the light of Christ, while receiving it sometimes directly from Himself, sometimes by reflection from a whole firmament of secondary objects, all declaring His glory as their 'all-and-in-all.' It may be always leading the sinner to behold the Lamb of God; and yet in aspects and relations as various as the innumerable positions from which his view is taken, and the diversified circumstances in which one can need the consolations of religion. More variety than this can only be obtained by a departure from duty and faithfulness; and should be as little tempting to a minister, as it is little profitable to his hearers.

"There be some who seem to hope for but little effect from the plain, faithful preaching of the Cross, except in proportion as it is mixed up with certain artificial expedients for arresting attention and exciting emotion. There is an appetite for excitement and novelty in the mode of awakening and converting sinners, which seems to be rapidly increasing in some quarters of the Church of Christ, as well as an insatiate thirst for more potent stimulants as in the number of its subjects. It is lamentably discarding the simplicity of the Gospel, and substituting a kind of preaching which, with a special pretence of faithfulness and much redundancy and painful irreverence in the use of divine names, is sadly wanting in divine things and spirit, laying almost exclusive stress upon a few disjointed members of Gospel truth, and producing most deformed examples of Gospel efficacy. There is something too tame and sober in the old paths of inspired preachers for the taste of some in these days. *To teach* as well as *preach*, to go the round of Christian truth, instead of being confined to one or two of its more striking parts, has become the 'strange work' of many. To excite the sensibilities by swollen representations, rather than to enlighten the conscience by sober and practical exposition of Scripture; to produce effect by drawing lines of visible separation among the people, by bringing the incipient anxieties of the heart into dangerous and unbecoming publicity, and by the hurrying

forward of those, whose minds are yet unsettled and unexamined, to an open profession of religion, and perhaps a forward lead in devotional exercises, has become the mournful characteristic of much of the ministry that is called Evangelical. Be such reliances as I have described far from you, my brethren. Be jealous of any measure that would divide your faith in the efficacy of the simple preaching of Christ crucified, accompanied 'with all prayer and supplication in the spirit.' Seek your *power* directly, entirely, in the influences of the Holy Ghost, to awaken, convince convert, and sanctify the sinner. Behold your *means* in whatever will contribute to the teaching and preaching of Jesus Christ. Use such means with importunate waiting upon God for His blessing; and your ministry shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; whose leaf also shall not wither, and whatsoever it doeth shall prosper."

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, August 13, 1897.

THE summer holidays have come once again, and in Paris and other cities the majority of teachers and pupils are away. Most of the Sunday and Thursday schools—especially those of fashionable districts—are closed for a few weeks, except those of the MacAll Mission, which are attended chiefly by a class unfamiliar with travel. Great efforts are being made to afford a change of air to many little ones, who need it greatly, but have not in their families the material possibility for a few weeks' country life. Every year a greater number of poor children get restored and cheered by this seasonable form of charity. M. and Mme. Lorriane are best known among the shepherds of these ever-growing flocks. Last year more than one thousand children had, by their means, a stay of three weeks in the country, or even at the seaside; many other individual efforts which we cannot name are made for the same purpose. This is also the time for announcing the Gospel out of doors, and gathering people under the trees for missionary or other kinds of religious meetings. Let us mention two of these fêtes—both very successful. One held in the south, at Clairaé (Lot et Garonne), with an attendance of 3,000 persons, soon after the death of Pastor P. Minault (one of the victims of the crime committed in May in Madagascar), well known and dear to all in this district; the other in the north, in Normandy. There, again, the attraction was strong; the Protestants hastened in great numbers from the parishes of the neighbourhood and met in the shadow of old trees, on the natural steps of an amphitheatrical place. The Missions in Madagascar and the Congo were represented, and details given regarding their great needs, difficulties, and dangers.

We hear with interest—by the religious papers—that some students in theology from Montaúban have founded, under the direction of one of their professors, an association for methodical reading of the Bible. The members gather once a week, having read and prepared some appointed books of the Scripture. The text to be read is distributed, so that every one has gone through the whole Bible in three or four months. The result of these friendly meetings will soon be given to the public in a little volume, which, by classing the matter, will help every one in the use he can make of the Bible for himself or for others. This useful little book consists of three different parts, corresponding to the three orders of Christ to the Apostles: teach, exhort, console; it will be very cheap, so that all those who care to do so may possess it.

The Christian Endeavour movement is growing in extent in our country. The activity of these associations in visiting and helping the poor and sick, spreading good papers and tracts, working in Sunday schools, &c., is in many places highly

appreciated by the pastors, happy to supply work to the goodwilled bands. After having, in the winter, offered hot soup to the *hungry Parisians* of the Faubourg St. Antoine, the members of the Endeavour Society of Bercy have distributed large numbers of tracts at the east end of Paris. "On Easter Sunday, several little bands, consisting of two ladies, accompanied by a gentleman as escort, gave away 3,000 tracts around the Place du Trône. These tracts were accepted with much pleasure; many persons asked for a second, and many wanted to know what society it was that undertook this good work. The list of the mission halls was given, and by the conversations that followed, we trust that some at least may have been induced to listen to the Gospel and be drawn to the Saviour." *

Let us listen to the opinion of a journalist concerning the *Bon Messager*—the boat belonging to the MacAll Mission.

"An evangelical society has had a boat-chapel constructed, in which a Protestant pastor lectures each evening, in order to convert those who listen to him to the reformed Church. This boat—"*Le Bon Messager*"—is very pretty and most comfortable. It has been for some little time in this department. . . . The meetings and visits to the boat are entirely free. As for that, everyone knows that the Protestant religion is not a grab-all one, as is the religion of the Catholic Church, where all the sacraments are administered for money paid down, and where the ceremonies vary according to the amount handed out. Among Protestants—where the pastor is a married man with a family—the ceremonies of baptism, of marriage, and of burial are all free, and rich and poor have the same service over them."—*Le Progrès de Seine et Marne.*

We hope the building of a second Mission Boat will be soon commenced; but, as we read in the MacAll Mission *Quarterly*, this will not be before the entire sum needed—25,000 francs—be contributed. The summer campaign of the *Bon Messager* is successful. The meetings have been very well attended on the Loing, at Misy, where the boat will stop until the end of the month.

"The MacAll Mission has opened a temporary hall just outside the fortifications of Paris, southward from the city, in the district called Kremlin Bicêtre. The meetings were held nightly for the first weeks, and so well attended that they are continued twice a week. An impartial observer wrote in a newspaper of the district the following lines about the meetings."† "Although this Society is not altogether non-clerical, since it describes itself as evangelical, we are not the less greatly pleased with what we have heard. The entire simplicity of the hall imposes respect, and it has nothing in common with the slop-shop luxury of the Catholic Churches, which is so skilfully arranged in order to attract the loungers, who are always seeking some new glitter."

Since the death of MM. Escande and Minault in Madagascar, several men have offered themselves for the remote island. The Mission Committee is in great need of workers—pastors and teachers—if the schools held until now by our foreign brethren are to be trusted little by little to French hands. M. and Mme. F. de St. Vidal, now helping in the MacAll Mission in Paris, will start next month and take the charge of an orphan house at Tananarive. The Missionary Church of Grenelles (MacAll Mission) has also received the farewell greetings of the devoted and beloved Pastor Escande (a relative of the deceased one), who feels himself called by God to serve Him in the far off and dangerous climate, after a faithful activity of many years among the poor of Paris.

The general situation in Madagascar is far from being cleared up. In the Betsiléo, several weeks after the order of Captain Galliéni concerning the religious buildings, some temples occupied by the Jesuits had not yet been given back to the Protestants. The task gets ever more difficult for the London Missionaries. Many, by a touching love for the native, wish to leave and trust their field of action to us French. Some, by mere attachment to their flock, have already asked us to take their place. So the post of M. Peil at Ambohimanga, and that of M. Jukes in the district of Ambatomanga, have passed into the hands of MM. Durand and Delord. The influence of the Jesuits is exerted with the utmost intensity in the Emyrne.

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* From the *Quarterly Record* of the MacAll Mission.
† MacAll Mission *Quarterly Record.*

forward of those, whose minds are yet unsettled and unexamined, to an open profession of religion, and perhaps a forward lead in devotional exercises, has become the mournful characteristic of much of the ministry that is called Evangelical. Be such reliances as I have described far from you, my brethren. Be jealous of any measure that would divide your faith in the efficacy of the simple preaching of Christ crucified, accompanied 'with all prayer and supplication in the spirit.' Seek your *power* directly, entirely, in the influences of the Holy Ghost, to awaken, convince convert, and sanctify the sinner. Behold your *means* in whatever will contribute to the teaching and preaching of Jesus Christ. Use such means with importunate waiting upon God for His blessing; and your ministry shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; whose leaf also shall not wither, and whatsoever it doeth shall prosper."

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(From our own Correspondent).

PARIS, August 13, 1897.

THE summer holidays have come once again, and in Paris and other cities the majority of teachers and pupils are away. Most of the Sunday and Thursday schools—especially those of fashionable districts—are closed for a few weeks, except those of the MacAll Mission, which are attended chiefly by a class unfamiliar with travel. Great efforts are being made to afford a change of air to many little ones, who need it greatly, but have not in their families the material possibility for a few weeks' country life. Every year a greater number of poor children get restored and cheered by this seasonable form of charity. M. and Mme. Lorriane are best known among the shepherds of these ever-growing flocks. Last year more than one thousand children had, by their means, a stay of three weeks in the country, or even at the seaside; many other individual efforts which we cannot name are made for the same purpose. This is also the time for announcing the Gospel out of doors, and gathering people under the trees for missionary or other kinds of religious meetings. Let us mention two of these fêtes—both very successful. One held in the south, at Clairné (Lot et Garonne), with an attendance of 3,000 persons, soon after the death of Pastor P. Minault (one of the victims of the crime committed in May in Madagascar), well known and dear to all in this district; the other in the north, in Normandy. There, again, the attraction was strong; the Protestants hastened in great numbers from the parishes of the neighbourhood and met in the shadow of old trees, on the natural steps of an amphitheatrical place. The Missions in Madagascar and the Congo were represented, and details given regarding their great needs, difficulties, and dangers.

We hear with interest—by the religious papers—that some students in theology from Montaûban have founded, under the direction of one of their professors, an association for methodical reading of the Bible. The members gather once a week, having read and prepared some appointed books of the Scripture. The text to be read is distributed, so that every one has gone through the whole Bible in three or four months. The result of these friendly meetings will soon be given to the public in a little volume, which, by classing the matter, will help every one in the use he can make of the Bible for himself or for others. This useful little book consists of three different parts, corresponding to the three orders of Christ to the Apostles: teach, exhort, console; it will be very cheap, so that all those who care to do so may possess it.

The Christian Endeavour movement is growing in extent in our country. The activity of these associations in visiting and helping the poor and sick, spreading good papers and tracts, working in Sunday schools, &c., is in many places highly

appreciated by the pastors, happy to supply work to the goodwilled bands. After having, in the winter, offered hot soup to the *hungry Parisians* of the Faubourg St. Antoine, the members of the Endeavour Society of Bercy have distributed large numbers of tracts at the east end of Paris. "On Easter Sunday, several little bands, consisting of two ladies, accompanied by a gentleman as escort, gave away 3,000 tracts around the Place du Trône. These tracts were accepted with much pleasure; many persons asked for a second, and many wanted to know what society it was that undertook this good work. The list of the mission halls was given, and by the conversations that followed, we trust that some at least may have been induced to listen to the Gospel and be drawn to the Saviour." *

Let us listen to the opinion of a journalist concerning the *Bon Messager*—the boat belonging to the MacAll Mission.

"An evangelical society has had a boat-chapel constructed, in which a Protestant pastor lectures each evening, in order to convert those who listen to him to the reformed Church. This boat—"*Le Bon Messager*"—is very pretty and most comfortable. It has been for some little time in this department. . . . The meetings and visits to the boat are entirely free. As for that, everyone knows that the Protestant religion is not a grab-all one, as is the religion of the Catholic Church, where all the sacraments are administered for money paid down, and where the ceremonies vary according to the amount handed out. Among Protestants—where the pastor is a married man with a family—the ceremonies of baptism, of marriage, and of burial are all free, and rich and poor have the same service over them."—*Le Progrès de Seine et Marne.*

We hope the building of a second Mission Boat will be soon commenced; but, as we read in the MacAll Mission *Quarterly*, this will not be before the entire sum needed—25,000 francs—be contributed. The summer campaign of the *Bon Messager* is successful. The meetings have been very well attended on the Loing, at Misy, where the boat will stop until the end of the month.

"The MacAll Mission has opened a temporary hall just outside the fortifications of Paris, southward from the city, in the district called Kremlin Bicêtre. The meetings were held nightly for the first weeks, and so well attended that they are continued twice a week. An impartial observer wrote in a newspaper of the district the following lines about the meetings."† "Although this Society is not altogether non-clerical, since it describes itself as evangelical, we are not the less greatly pleased with what we have heard. The entire simplicity of the hall imposes respect, and it has nothing in common with the slop-shop luxury of the Catholic Churches, which is so skilfully arranged in order to attract the loungers, who are always seeking some new glitter."

Since the death of MM. Escande and Minault in Madagascar, several men have offered themselves for the remote island. The Mission Committee is in great need of workers—pastors and teachers—if the schools held until now by our foreign brethren are to be trusted little by little to French hands. M. and Mme. F. de St. Vidal, now helping in the MacAll Mission in Paris, will start next month and take the charge of an orphan house at Tananarive. The Missionary Church of Grenelles (MacAll Mission) has also received the farewell greetings of the devoted and beloved Pastor Escande (a relative of the deceased one), who feels himself called by God to serve Him in the far off and dangerous climate, after a faithful activity of many years among the poor of Paris.

The general situation in Madagascar is far from being cleared up. In the Betsiléo, several weeks after the order of Captain Galliéni concerning the religious buildings, some temples occupied by the Jesuits had not yet been given back to the Protestants. The task gets ever more difficult for the London Missionaries. Many, by a touching love for the native, wish to leave and trust their field of action to us French. Some, by mere attachment to their flock, have already asked us to take their place. So the post of M. Peil at Ambohimanga, and that of M. Jukes in the district of Ambatomanga, have passed into the hands of MM. Durand and Delord. The influence of the Jesuits is exerted with the utmost intensity in the Emyrne.

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* From the *Quarterly Record* of the MacAll Mission.
† MacAll Mission *Quarterly Record.*

Besides, the Normal School of Tananarive has been trusted by M. Richardson (its devoted director for many many years) to the care of M. Mondain. The parting, though inspired and accepted by duty and love, was very hard and trying for the venerable teacher, and quite as much for his devoted pupils and his successor. M. Richardson and his family, crossing Paris, have found the most friendly sympathy they could expect from our French Committee.

GERMANY.

(*From our own Correspondent.*)

BERLIN, August 17, 1897.

THE weeks lying behind us are a holiday-time, in which most people seek their recreation and a change, in which therefore few things happen. Nevertheless, the Prussian House of Deputies was kept sitting until late in July, on account of the Bill on Associations. It was finally rejected by a majority of four! In the way it was amended by the Upper House, it did not mean to encroach on the liberty of meetings in general, but was only applicable against Socialists. Very nearly it obtained a majority. We are, however, glad of the issue. It would probably have helped very little to keep Social Democracy down, and it was a means of irritation not only for Socialists.

Your readers will remember that the churchyards in Germany generally belong to the Churches, and that therefore nobody but the clergyman was allowed to speak there. The State obliged the Churches to allow other people to be buried there if there is no other cemetery at the place, but it did not change anything in the right of speaking there. It was even specially enacted that laymen should not be allowed to speak at funerals. This last clause was made to prevent Socialist demonstrations at the funerals of their partisans. This also prevented the ministers of other denominations—who in this respect can only be considered as laymen—to officiate at the funerals of their flock. Now the highest tribunal has just decided in a law-suit that this prohibition to laymen to speak at funerals can only be considered as intended to prevent political or unsuitable demonstrations; but that the simple speaking cannot be looked at as unhallowed when it is not calculated in any way to give offence. This decision is a great progress, and in future Dissenting ministers will be allowed to speak also in those cemeteries belonging to a church.

The Ultramontanes are raising their heads rather high now. Their leader in the German Parliament, Mr. Lieber, recently said, on the occasion of the opening of a new Roman Catholic Church, that it had been the great merit of Windthorst to make all his talents and all his parliamentary abilities serve the interests of the Catholic Church. If in a Protestant country the Roman Catholics can celebrate the Jesuit tanisius, it shows that the spirit of that order is powerful among them.

Dr. Lepsius, on his return from Bulgaria, gave an interesting account of the work done there. Full liberty for evangelistic work exists there, and not only is the delegate of the German Committee doing Gospel work among the numerous Armenians who fled there, but he also finds many an opportunity to speak to the Mohammedans. The Berlin Committee for the relief of the Armenians will probably establish a permanent orphanage at Schumla, in the hope that this will also be a mission station. Pastor Lepsius related that two young Bulgarian officers had recently been converted, and were doing evangelistic work. The one had, in consequence, been dismissed from the army; the other, however, because the Prince of Bulgaria, on hearing about the first case, emphatically declared that he did not wish any of his officers to be put into difficulties or annoyed on account of his religious convictions. Also in Asia Minor our Committee is doing a good work. It somewhat facilitates the position of our delegates that the Germans are looked on favourably in Turkey—at least one good consequence of the policy of our Government, which otherwise finds little spmpathy in this respect in Christian circles. Pastor Faber, who went to Central Asia, in the service of the Mildmay Mission to the Jews, also on his way met many banished Russian Stundists.

When our Emperor and the Emperor of Russia have now exchanged expressions of friendship, one cannot help wishing that it might contribute something to the final advancement of religious liberty in Russia.

Conference of the South-West German Branch of the Evangelical Alliance at Baden-Baden.

The *Allianzblatt* gives an account of these meetings, which were held on July 11 and 12. They began on Sunday afternoon at three o'clock, when Preiherr von Gemmingen opened the first meeting, at which a good many laymen were present. Mr. J. Classen then spoke, his subject being "Christ's body and the brotherly love which binds its members together." He first touched on the Body and the relationship of the members of that body, giving a very powerful address. Then Professor Lemme, from Heidelberg, spoke shortly, and afterwards he preached in the Stadtkirche. In the evening there were again in the same room various addresses delivered. Monday, at 9 a.m., a prayer meeting with an address from Pastor Correvon, of Frankfurt-on-Maine, of the French Reformed Church. He spoke on lukewarmness and its causes; and repentance being necessary to obtain fresh love and power. We can hardly give here in full the contents of this admirable address. The text was Eph. iii. 15—21. Then others spoke. At three o'clock, Pastor Wächter, of Frankfurt-on-Maine (Christuskirche), spoke on Christ's death, the spiritual oneness of His people, and the source of brotherly love. He specially emphasised the necessity of constant baptism in His precious blood for all Christ's members, and of the necessity of self-crucifixion, so as to be able to live the life of peace with God and those around us. In the evening, after some who lived at a distance had left, another address was given on Matt. xvii. 8; and a vote of thanks was moved to Preiherr von Gemmingen, the chairman. May God bless all those who spoke and listened at this Conference!

Hamburg Branch.

The Rev. J. C. Aston writes:—

"A public meeting of the friends of the Evangelical Alliance was held at Winterhade, near Hamburg, on August 5, and was attended by over 500 people. At 4 p.m. the Chairman, Rev. J. C. Aston (Presbyterian), opened the meeting, giving a short address on Christian fellowship (1 John i. 1—4). Then followed addresses by Rev. J. Neuhart (Methodist), and Rev. Duprée (Baptist). Afterwards the meeting adjourned to a large garden, where coffee was served, and the members of different communions spent three-quarters of an hour in friendly intercourse. I noticed that during this time several arrangements for exchanges of pulpits were made by preachers of different denominations—a decided proof that the Alliance spirit is spreading in Hamburg. Addresses were also given by Rev. J. Man (Lutheran), and Inspector Wegener. The spirit which breathed through the whole meeting was a real Alliance spirit, and greatly encouraged the members of the Alliance committee."

ITALY.

The new prospect for the constitution of the Waldensian Church is awaited with intense interest and expectation by the members of that body, as well, indeed, as many outsiders. For some time the growth of the Mission-work in Italy undertaken by the Waldensian Church, has necessitated the working of a dual arrangement: one suited to the newly-formed bodies, and the other, the constitution long in operation in the valleys. It is greatly wished that there should be a constitution common to both, and it is hoped that an understanding will be arrived at very shortly so that a uniform system of church government shall prevail throughout, from the Alps to the most southern extremity of Italy.

There are ten sections in the projected constitution, and each is accompanied by a clear and full exposition of the subject to which it is appended. One of the

objects aimed at will be to intensify the spirituality within the bodies, and also provoke more zealous efforts for the evangelisation of the surrounding country. The Mission Churches are scarcely ripe for so much action and responsibility as is proposed. But it is just what it would seem is wanted to make them realise their high calling. The general Synod will meet every three years, and will be the grand rallying point for the Churches, in which they will realise their unity and consolidation. It will represent the supreme authority of the Church, and will act as a legislative power.

It is proposed to hold the general Synods in various places in Italy, and doubtless this decentralisation will have the effect of increasing interest and effort, as well as a generous feeling of emulation and justifiable pride. The coming meeting in September at Torre Pelice will doubtless be a memorable one. May it have the guidance and blessing of the Holy Spirit in all its deliberations and decisions!

The various district conferences which have recently been held, connected with the Vaudois Mission in Italy, give very encouraging details. The Churches and stations, which become every year more numerous, show growth in numbers and in spirituality of life. One of the two Churches in Florence, that in the Via Serragli, will, from January 1898, become independent of the Commission of Evangelisation, electing its own pastor, and providing the funds necessary for the same. Did space permit, some details might be given regarding the District Conference of Sicily. It was held at Grotte, and was preceded by the consecration of the new building erected for public worship. It may be mentioned that the pastors, evangelists, and Sicilian delegates were met at the railway station, to their astonishment, by the Town Band, accompanied by a large and imposing crowd, who escorted them to the Vaudois Schools. The music continued playing in the open space until the ceremony of consecration commenced. The people manifested the most lively interest and joy at the coming of the pastors and friends.

During the general Synod of the *Chiesa Evangelica Metodista Wesleyana*, held in May, was sitting, a gathering of the Evangelical Alliance took place, presided over by the Rev. Mr. Piggott, who was supported by the Rev. Mr. Macdonald, and the Rev. Mr. Jones. The President spoke words of welcome to the representatives of the various Churches present—and, indeed, to all composing the meeting—thanking them for so kindly responding to the invitation to come together. The Rev. Signors Burt, Giampiccoli, Conti, Wall, Gordon Gray, Sciarelli, and others took part in the proceedings, and finally the Rev. Mr. Macdonald, in a spirited and brilliant address, advocated and emphasised the principles of the Alliance—true fraternity and brotherly love. After the meeting concluded, Mr. Piggott invited the ministers to his apartments, where they passed a most enjoyable hour or so in more intimate fellowship—thus sealing, as it were, the bond of union which had taken place previously.

Some very interesting statistics regarding Sunday-school and day-school work done in Italy by the Wesleyans has appeared in the *Civilta Evangelica*. In the district of the north in the various cities, such as Rome, Padua, Milan, &c., there are 645 scholars (Sabbath). In the southern district, 409. In the day schools, Spezzia numbers 285, Naples 275. The other six cities noticed have not so many, but still show that they are appreciated. The stations where the Wesleyans are at work, spreading the Gospel throughout Italy, number at least thirty-one.

The annual exhibition of work done in 1896 in the admirable schools of Miss Carruthers, at Pisa, shows how highly the institutions are appreciated. The work commands attention from the fact that a class is reached which has considerable influence in the country, and which values a liberal education, combined with religious instruction and training—cleared of the superstitions and abuses which have deformed—and, so to say, sterilised—the Church of Rome. The gathering was highly successful, and the *Reale Provveditore angli Studi*, after having been present and inspected the exposition, wrote a letter to Miss Carruthers expressing his full approval of the work done, and this in the name of the *Autorita Scolastica*.

The general Synod of the Wesleyan body in Italy furnished an excellent account of work done during the year in various parts of Italy. With regard to the work in Rome, it is said, "Overwhelmed with work, Mr. Piggott has not been able to give as much time and attention to the Church as he could have desired. Notwith-

standing this, the past year has been one of much blessing. A marked progress in the spiritual life of the members has been evident; there is a notable increase of religious fervour and enthusiasm."

The *Chiesa Evangelica Militari* holds on its way determinately, and flourishes—notwithstanding the *Circoli Militari*, which the clericals have founded to oppose it. In these latter the soldiers find amusements provided for them, and some things which may be useful to them. They might be regarded with complacency, perhaps, were it not for the bitter sectarian and anti-patriotic spirit which dominates the promoters. However, the *Chiesa Evangelica Militari* continues to hold numerously-attended and earnest Gospel services, and to these has been added lately an evening school, affording opportunities for information and instruction, suited for the class of men willing to attend.

BELGIUM.

THE following circular has recently been issued by the Executive Committee of the Belgian Missionary Church:—

Abundant blessings have been granted to our Belgian Missionary Church during the last ten years. The number of our churches and stations has risen from twenty-six to fifty-four and that of our pastors from seventeen to thirty. Our budget, which amounted to frs. 130,000 is now frs. 176,000. In the space of ten years nineteen new chapels or places of worship have been built or purchased. The receipts have also increased. Those from abroad were formerly frs. 77,000, last year they amounted to frs. 82,000. The native churches have made great progress in liberality. Whereas ten years ago they contributed frs. 42,000, they last year paid into the central fund nearly frs. 66,000, besides frs. 23,000 for different works (assistance to the poor, to the aged, to orphans, &c., building of chapels, and missions to the heathen), making a total of frs. 89,000.

Our resources are unfortunately absolutely insufficient. The Synod which met a few weeks ago, was informed that the deficit, which, when the accounts were closed on the 31st March last amounted to frs. 25,000, had increased to frs. 41,000.

This painful situation is made all the worse by the fact that several societies in Great Britain which had accustomed us to count upon their assistance, have given us notice that they must in future reduce their grants, and several others that they can no longer continue them. Our wants, however, are most urgent, and they increase every year. Our staff of pastors is altogether insufficient, and we ought to increase their number. Sunday after Sunday, notwithstanding the co-operation of devoted lay friends, we have the greatest difficulty to provide for all our services. Just when we ought to be extending our field of labour, we are in fear of being obliged to curtail it. If immediate help be not given us we shall be under the necessity of making deductions from the stipends of our pastors at the end of September, and yet these are, as it is, barely sufficient. Will our friends allow a work so eminently blessed from on High to be crippled in its onward progress and obstructed in its development by want of funds?

We appeal to our friends abroad. While expressing our lively gratitude for their generous assistance, we beg them to come to our aid in this our great need. We earnestly beg the churches, the societies, all who are acquainted with our work to think of the painful position we are in.

We pray God, who more than once already has granted our church marvellous deliverances, to bless the trial which He has sent us, and to speedily provide for us the resources so necessary to carry on and extend our work. May He enable us to trust firmly in His promises and His merciful power!

*** Any response to this appeal should be addressed to the Rev. Kennedy Anet, 129 Chaussée d'Ixelles, Brussels; or the General Secretary of the Evangelical Alliance will gladly receive and forward any help.

TURKEY.

THE ARMENIAN CHRISTIANS' RELIEF FUND.

THE Rev. Dr. Raynolds, of the American Mission at Van, acknowledging the receipt of a grant from the Council of the Evangelical Alliance, writes, under date July 12:—

"Your most kind letter of June 14 came last week, and afforded a great deal of pleasure, both from the Christian sympathy it expressed and on account of the donation it announced, and which was most timely. I was just at work on my quarterly accounts, and had discovered that I had gone beyond the limit of my credits—*i.e.*, had borrowed from the orphanage fund, while yet the amount of grain in hand was only about a third of what we used last winter, while the need was likely to exceed that of last year, and prices would pretty certainly soon begin to go up. Your contribution, and one for £100 through Mr. Peet, confirmed my faith that it was wise to borrow a little now to lay in grain, with the faith that funds would come in to make it good.

"I venture to inclose copies of my report for the second quarter, and of a letter prepared on behalf of the orphans, which I translated, and which I hope you may find of some interest."

"When the last report was issued—April 1—we hoped soon to be able to cut off general free aid, but the late opening of the season delayed this step till about May 1. At that time the lists of those receiving work from the industrial department were carefully revised, throwing out members of families where there were able bodied men, except in those cases where the number of souls to be supported was clearly disproportioned to the number of men. The lists thus thinned were quickly more than refilled from the helpless widows and girls, who during the winter had been receiving free aid, because unable to work on account of sickness in their persons, or families. The general wail that ascended when this step was taken was pitiful to hear, and it was only the strong conviction that this course was demanded by the best interests of all concerned, that enabled us to stand firm to our decision. The reasons for this persuasion were that during the warm weather there was not much likelihood of people actually perishing from want so long as famine conditions do not prevail, and the industrial department was continued; while every sign indicated that the coming winter would bring prices very nearly to famine rates, and thousands of people would find themselves with no means of procuring bread. Aside from this, we could but remember how demoralising to any people is the long continuance of charity, and how especially prone are Oriental peoples to depend on *Backshish*, if there is any hope of securing it, rather than to bend all their energies to earning their own living. Still, it is a most potent fact that there is great suffering in the city, that at least one-third of the Armenian population have no way of providing for their daily bread, save through work or charity from us, while another third cannot see the way clear before them for more than three months. Even the remaining upper third are only struggling along, the major part of them feeling unable to meet such expenses as the tuition of their children, or to contribute towards lightening the general burden. The sad condition of affairs thus presented is due to the fact that no revival of business or trade has yet taken place, because confidence is not restored. The condition of the villagers is in some respects better, in some respects worse, than that of the people of the city. They live nearer to the soil, and can collect something from the fields and mountains, even in dry times. They have been able to sow a small part of their usual acreage in some places by going into partnership with the Koords, the latter furnishing cattle and seed and the Armenians the fields and work: the crop to be equally divided. Mr. Allen is administering L.T.3,000, sent to him and the English Consul for the purchase of cattle for the plundered villages, and this is heartening them up to some extent.

"The funds now in hand not specifically designated for the Orphanage have been invested in cotton and wool for the industrial department, or in grain, which is stored for use next winter, and I have even ventured to borrow L400 from the orphanage fund—which is being kept for future use—for the purchase of grain, as

it seems inevitable that the price of cereals will go up before winter sets in, and faith convinces me that some additional funds will surely come in and enable me to repay the loan.

"The Orphanage has sufficient grain stored on the premises to last till the harvest of 1898, if the number of inmates is not increased.

"We are now making some changes in our buildings to enable us to care for the boys after Mr. Allen resumes possession of his house, which, at the latest, he must do when our lady teachers return. Besides this we are erecting a building to contain refectory and dormitory, together with an oven and bath-room. As we are able to secure workmen for the buildings at a price much lower than generally prevails—at the same time helping a needy class to secure a livelihood—while many are glad to sell at a cheap rate the timbers they have taken from their houses, to prevent their falling into the hands of the Turks, the expense of this building will be little more than the rent of suitable quarters for five years, while the efficiency of the work is very greatly increased, by having the children under better supervision than could be secured outside. At the same time, the building will be permanently available for the use of orphans, if circumstances permit the institution to be continued, as is clearly most desirable. Outside rooms have been rented for a nursery, where some twenty-five small children, previously placed in families, are already gathered: this arrangement being both more economical and otherwise satisfactory than the other. The return of Mr. and Mrs. Allen and Mrs. Raynolds from Persia has contributed very materially to the efficient care of the orphans, especially the girls, whom I confess I had been obliged to neglect while here alone.

"What to do for the great mass of orphans who are still unprovided for is a question ever pressing most heavily on our hearts. Accurate statistics of the orphans outside of the city have not yet been obtained. In the city we are now feeding about three hundred children who are deprived of both parents, while as many more are fed by means of spinning issued to their mothers from the industrial department. Nor does this exhaust the list of needy orphans in the city alone. Could we be assured that funds would be forthcoming, and that the Government would interpose no obstacles, we would gladly rent quarters near enough to enable us to exercise a fair measure of supervision, and establish one or more branch institutions, but as yet we do not see our way to go much farther in the way of permanent work, though our hearts bleed for those poor children still so neglected.

"It may be well to state that a large share of the free aid given during this quarter has been used to set people on their feet by furnishing a small outfit, in the way of tools and material, to enable them to start a self-supporting existence. The large village of Shadakh, whose business was the weaving of Angora goats' hair into valuable fabrics, received a grant of L100, to furnish each family with a few pounds of hair with which to begin work.

"The amount of grain in store for general use (June 30) was only about one-third the amount used last winter, while the need is likely to be much greater than last winter, and there will be a large demand for seed for the fall sowing, without which there will be little hope for next year's harvest. Hence we must still earnestly appeal for the contributions of kind friends.—Respectfully submitted,

"(Signed) G. C. RAYNOLDS."

We extract the following from a translation of a letter sent to the missionaries at Van, in behalf of the children of the Orphanage, prepared by a teacher:—

"Behold! it is the anniversary of last year's terrible massacre, in which our tender hearts were bruised and broken, in which, alas, beholding the sad death of our blood-stained fathers, we became orphans; in which, with our own eyes, we saw the death of loving mothers and sisters, brothers, the burning and turning to ashes of our houses, the robbing of our possessions, in short saw many afflictions and sorrows, and were left forlorn and defenceless. Thenceforth neither house nor covering, church nor school remained to us. We became wanderers, like birds despoiled of their nests, and wanted a morsel of bread and a garment for covering. Previously many of us enjoyed abundant blessings in our paternal homes, which we shared with others, assisting the needy, but now we have become needy and

beggars, though we esteemed death preferable to beggary. Our one comfort was our Holy Christian Religion and our Church, but these they despised and destroyed. Alas, there were those who lost the light of the faith and lost their souls—*i.e.*, became perverts to Islam.

"But the All-merciful God, Who takes pity on all, did not leave us entirely forlorn and orphaned. He, on the one hand, moved the pitying hearts of the benevolent, and, on the other, moved your hearts. Yes, it is you honourable fathers who, besides being the first occasion of founding this orphanage, afterwards, on account of your love toward us, unselfishly undertook to endure every toil and trouble, and, like true fathers, care for all our needs in an abundant and suitable manner. Nor do you deem it sufficient to feed and clothe us, and grant us other bodily comforts, but you also try to have us learn God's Holy Word.

"But what have we to return for all these munificent favours? We have nothing save the sense of filial love and gratitude. Hence we, the children of the orphanage, come to make known our heartfelt and unbounded thankfulness, first to God, Who did not leave us unprotected on the earth, then to you who have become true fathers to us, and, through you, to those Christ-loving, benevolent individuals, who, by their large gifts, or their humble mites, have freed from poverty, and placed above want, at least for a few years, the lives of hundreds of both sexes. We thank all who labour for us, for all whom we deem it our duty ever to pray to the Triune God, that He would allow His blessings to rest first, on all our distant benefactors, then on the mission in Van, and especially on you and your entire families. May you receive from God a thousand-fold reward for your kindness!"

BURMAH.

From an interesting article by the Rev. W. M. Upcraft, of West China, which appears in a recent issue of the *Baptist Missionary Magazine* (Boston), we extract the following paragraphs:—

More difficult than all will be the attempt to say something about Burmah at once lucid and adequate, and worthy of the subject. From the moment of our landing at Rangoon to the time of our crossing the dividing stream on the Chinese frontier the whole experience was a joy and help. Our testimony is of things we have seen. Others not missionary might see the same possibly, if honest search were made.

"Are there no blemishes?" There are said to be spots on the sun sometimes, but it takes a smoked glass to find them. In the earlier years of one's missionary aspiration the book that enthused, and still enthuses, was Dr. Judson's life. He became hero and example, much emphasized, probably, by the hardship and difficulty of his early surroundings, experience and development in the old Burmah which has now largely passed away. A short experience of actual missionary life serves to show how much the years have modified the conditions of mission work—a truism that is not always present to the minds of those who make modern missions in these most accessible fields the subject of their not always discriminating remarks and comparisons.

The conditions that prevailed for the greater part of Dr. Judson's life have passed away, and there are yet living in Burmah those who have kept step with the entire revolution of things in the transition from Burman bigotry, persecution and hardness, to the more plastic, tolerant and comfortable character of British rule in Burmah. It is the change implied in communities of foreigners supplied with the amenities of Western forms of civilisation—the telegraph, the railroad, and the stability happily inseparable from the domination of the British flag, in a realm where the missionary's work is in quality and proportion of the finest order and greatest value. A just appreciation of this change is essential to a right understanding of the work in Burmah.

When the initial work started here and there by individual missionaries began to bear fruit in the gathering of a local Church, then came the question of self-support and pastoral supply. Following closely upon this was the problem of the

adjacent regions occupied by the pagan element; and the Church must do something for these, inasmuch as the faith that appropriates the blessings of salvation also inherits the responsibility of the servants of Christ. Hence the work of Home Missions in Burmah. This could scarcely be settled ere the demands for a trained ministry became imperative, and so an equipment for education must be provided in order to supply the demand. Underneath all this effort lay a stupendous undertaking, the importance and labour of which can hardly be understood where one abides always in the realm of one's mother tongue. The work of learning, assimilating, and effectively using a new language was necessary, and "as patient use brought skill," the task of translating was laid upon capable shoulders, which done, a Publication Society becomes essential and must be inaugurated.

With the growth of the Church, and enlargement of capacity and equipment, came the question of the wider fields lying beyond the frontier of present endeavour. The translators rendered into colloquial, understandable vernacular the commands of the Lord. To preach, to baptise, to teach, in *all* the places, *all* the instruction, with a promise for *all* days;—the theological teacher duly expounded and set this unmistakable command in its right relation to all other duties of the Christian system, and the pastors preached on it; then, as was to be expected, the Churches acted upon it and the Foreign Missionary Society was born. Such an infant needs room for exercise, and here among Shans, Kachins, and the large unevangelised tribes of Karens in the eastern marches of Burmah, room was found, and the Society is expanding.

So the mission work in Burmah has grown from that first tiny effort when the supreme question was, "Where can we find a place to live?" The languages acquired, the Book translated, converts gathered, churches formed, pastors trained, home missions inaugurated, the publishing society established, foreign mission work begun, and a large educational work successfully carried on. Evangelistic, literary, medical, pastoral, educational, publishing, and exploring, are some of the adjectives needed to define the work in Burmah. But the work is bound up in the people, done by the people for the people, under the guidance and energy of the missionaries. The Burman, stately and picturesque; the Karen, lithesome and capable; the Indian, keen and pushing; the Burmo-Chinese, self-reliant and expansive; the Shan with the air of a stranger; the Kachin with the flavour of the mountains; and the fringe of Anglo-Saxons connecting all; and so passes before one this heterogeneous unity—"from many, one"—in the centralising force of the Christ's new love. They can preach to you in Burmese, Karen, or Telugu; can examine candidates and move resolutions in as many languages as there are provinces in Burmah; can sing "Jesus loves me" in a sweet, simple strain, or render a selection from Handel; can transact the routine business of an association, or push a missionary enterprise among semi-savage tribes on the frontier—these people whom we call children of our Church, our kinsman in faith and order.

The men and women who, under the Divine leading, stand behind all this work are one of the marvels of missions. On one compound in Rangoon you may meet with a missionary whose life of *sixty-three years* on the mission-field is a chronicle of all the development and expansion. When Rangoon was a jungle and Christianity a risk, he was there; and now, in the white light of the fast nearing Eternity, he is working at the revision of the translated Bible, his offering and monument. He is a missionary by habit as well as education. His home and children are there, and there also is the partner of his life and work laid away "in sure and certain hope of a glorious resurrection." In another home there you may romp with the grandchildren of one of the pioneer missionaries, and see three generations of a mission household on mission soil. These "lions of Burmah" are not in view to every hurrying tourist, else we might hear sometimes a newer note in missionary criticism.

Time fails to tell of the great family of earnest, capable, and successful workers who in so many places are annexing to the visible Kingdom of God the wastes of idolatry and superstition. Men and women, with the limitations and powers of such, inwrought by a mighty impulse, they are worthy of the backing and prayers and love of the Church at home. And there are enormous possibilities in Burmah yet. Our work is not ended. We have come to the daybreak, but the noon is by-and-bye. Upper Burmah is largely in the pioneer stage yet. Beyond the

present confines of the occupied area there is much land to be possessed. The time is opportune, the road is open; we have but to enter. Our last glimpse of the land in which two happy, fruitful months had been spent, was from the slopes of the Chinese hills opposite the fort at Nampoung. The blue haze lay upon the hills towards Bhamo, and as thought took in the whole wide extent of the field and brought to remembrance the names of beloved fellow-workers, we appropriated for our use in respect of all the words an ancient Israelite would have used, and said: "The blessing of the Lord be upon you; we bless you in the name of the Lord." May it be ever so!

Missionary Notes.

Missionary Pence Association.—This is a useful Missionary Auxiliary which has been doing good service for the Kingdom of Christ since the year 1892, when it was founded. It works upon the principle that "mony a mickle maks a muckle." Its objects are "to promote the work of Evangelising the world," and to "encourage systematic giving to the cause of Missions." Many Missionary Societies receive grants from its funds. The Rev. A. N. Johnson, secretary of the London Missionary Society, says: "We are very grateful to you for the promised help with regard to Mr. Wilkerson, who is going out to work in Matabeleland in connexion with our station there; he will be the first missionary of the Missionary Pence Association. We are indebted to you in his case both for the worker and his support." We are quite sure that the Church of Christ has not yet gauged the power of the littles in Christ's service. The Society asks from its members and subscribers not less than a penny per week. Mr. R. C. Morgan, of *The Christian*, writes: "The debt which now hampers the work of all Missionary Societies can be met by such a scheme as this." We heartily commend it.

South India.—The Tinnevelly collectorate is about the size of Yorkshire, and the success of the Church of England Societies there has been wonderful. In that collectorate there are now considerably over one hundred thousand native Christians, and a fair number of these are people of high caste. With the exception of the Bishop and the heads of the colleges, all the European missionaries have been withdrawn. The whole is entirely worked by the natives themselves, and the native Church contributes quite enough to pay every farthing of the salaries of their native pastors. Tinnevelly is to be spoken of with Madagascar and Fiji. There are whole towns composed entirely of Christians. Bishop Sargent was full of missionary information and enthusiasm. It was a rare privilege to hear from his lips the story of the triumph of the Gospel in Tinnevelly. Close by the Bishop's residence stood the mission church, with a lofty spire provided with bells and exquisite chimes. The pulpit, lectern, and font were presented by members of the congregation. I shall never forget a Sunday morning service. The Bishop preached in Tamil with remarkable power. The beautiful church was filled with more than a thousand native Christians. When this great multitude rose to sing the sweet Tamil hymns, my heart was full. I thought surely what God had done for Tinnevelly He can do for other parts of India. One of the Bishop's numerous stories was of Lady Napier, who, when visiting Palamcotta with her husband, then Governor of Madras, planted a mango tree as a memento of her visit, and fastened it with a stake. The mango plant died, but the stake grew, and is now a flourishing tree. So surely Tinnevelly should encourage us to hope, even in respect to the most unpromising.—*The Rev. C. H. Hocken in "Work & Workers."*

Madagascar.—*Improving Outlook.*—In the *Chronicle*, the acting foreign secretary of the London Missionary Society, the Rev. G. Cousins, writes: "The last mail to hand from Madagascar brings intelligence of a mixed character. In certain aspects, the situation has distinctly improved. Some of the chapels in the Betsileo province that had been claimed by the Jesuit missionaries had already been

restored to the Protestants. A most interesting letter is to hand from one of the missionaries, describing a service in a Betsileo village for the re-opening by the Protestant congregation of the chapel which had been taken from them. The service was simple and undemonstrative in character, but the countenances of the congregation beamed with joy. When the letter from the native Governor-General was read, ordering the chapel to be 'opened for worship according to the faith of the Independent Protestants in connexion with the London Missionary Society,' the evangelist who read the letter said: 'I wish you all to join with me in saying "Long live France!"' To this there was an immediate and hearty response, and the people simultaneously gave the acclamation in their own language. It was perfectly spontaneous, and illustrates how the Malagasy appreciate that act of simple justice on the part of the French Government. In reporting this the missionary observes that the influence of this act will help the Betsileo to learn more easily the lesson which France is anxious to impress upon them, that she is indeed seeking their welfare. We still await tidings of the restoration of other chapels which have been taken; but relying upon the reiterated assurances of M. Lebon, Minister for the Colonies, we hope ere long to hear that every building taken from Protestant Christians has been restored to its rightful owners. In Imerina there are signs of decided progress in *some* districts. Additions have been made to the number of scholars in the day-schools, the congregations are improving, the last meetings of the Congregational Union were as largely attended as ever, and the very heartiest of welcomes was accorded by the native churches of Antananarivo to the representatives of the Paris Missionary Society just arrived from France. On the other hand, there is much in the news brought by the mail which shows that the gravity of the situation is by no means entirely over. Anti-British feeling still operates adversely. Unfortunately, probably because of its greater prominence and larger interests, this Society has to bear the brunt of this feeling."

CHINA.—The Rev. J. Hudson Taylor, in *China's Millions*, gives most encouraging details of the remarkable progress of Christian Missions in this great land: "Up to the end of 1893 it was our privilege to baptise 821 native Christians. That was a great increase on a few years before. I have looked back to see what was the number baptised in 1885—that was just twenty years after the Mission was formed in England (the China Inland Mission). We did not begin work in China in 1865, but we formed the Mission in England then, and after twenty years I found that 219 persons were baptised; in the following year, 1886, 402. Well, by 1893, the year after the statistics that I had at hand when I spoke here last, 821 persons were baptised in connexion with the work. Then came the trying year, 1894, and the number went down a little: 746 were baptised; in 1895, 847; and last year I am thankful to say that 1,262 converts were baptised. We have never in a single year had so many added, and a good many of these were twos and threes—in a good many cases twos and threes as first converts in stations in which no previous fruit had been reaped. And these only represent the number baptised, many of them having been on probation for one or two, and, in some cases, more years before they were received. It was a great joy, after twenty years' work in China, that we had altogether 1,622 native Christians in fellowship. These 1,262 who were added by baptism to the churches last year is a considerable proportion of the number that we had after the first twenty years' work, and I believe that the work is going on more rapidly, because the numbers of those who are now on probation as candidates for baptism, and of interested enquirers, is very much larger than we ever had before. And this is not confined to the China Inland Mission, but it is true all over China. We had a conference, in the year 1890, in China, and the number of converts was very carefully calculated in view of that conference. In the autumn of 1889 there were 35,000 communicants in connexion with all the Protestant Missions in China. In 1890, when we met together, the number had increased to 37,000. I left China in the beginning of May last year, and in the previous April statistics were published, and showed that the number amounted to 70,000. Not less than 10,000 have been added since, so that there are no less than 80,000 communicants now, showing that the number has doubled within the last seven years, taking all missions round China. This, surely, is a matter of great encouragement, and should stimulate us to go forward in the Lord's work with faith and with joy."

COREA.—"The King of Corea has sent his son, the Crown Prince, to America in charge of the Presbyterian missionary, Moffat, that he may receive a Western education. If he makes as good progress as the present Minister of Instruction, T. H. Jun, who also studied in America, and is a zealous Christian, his country will have cause to rejoice. The new Governor of the capital, Soul, also spent many years in America as secretary to the Embassy. The American Presbyterian Mission in Pyeng Jang received 137 new members last year, and 500 candidates for baptism. Services are held by native Christians at twenty-two out-stations every Sunday. The war and the cholera have softened the hearts of the people to the Word of God, and everyone who is converted seeks immediately to convert others. In ten years a great change has taken place in Corea."—*Allgemeine Missions-zeitschrift.*

THE BIBLE IN CHINA.—Mr. W. H. Fergusson, who has just commenced work in his Farwest Sub-Agency, which takes in portions of three large provinces—Shensi, Kansuh, and Szechuan—sends the following interesting story, related to him by Mr. Burgess, of the China Inland Mission: "An old man, who had for years been seeking after God, was going the round of all the famous shrines and temples, spending money on offerings, &c., and meeting with nothing but disappointment. Often did he pray in vain, and often would he turn upon the idols, who could not answer him, with bitter reproaches: 'You old wooden,' or 'You old mud thing, you are no good; you cannot answer me.' One day he got a New Testament, and after reading it a little he saw that there is a *living* God! So excited was he by this discovery that he at once set off and walked 120 *li* (40 English miles) to the nearest mission station, to learn about the wonderful Book and the God it spoke of. His long walk and his earnest seeking were not in vain. He is now a bright witness for Christ. Thus God is continually using His own Word to bring men to Himself."—*From the "Bible Society Monthly Reporter."*

WOMEN PAROCHIAL WORKERS AND FOREIGN MISSIONS.—In *The Church Missionary Intelligencer* we read of a Conference of Women Parochial Workers, which was held recently in the Church Mission House. It certainly marks a new departure and one of gratifying significance. The Church of Christ may reasonably expect much practical co-operation in its efforts to evangelise the world when Christian women earnestly undertake to seek to develop, by special means, distinct parochial liberality for Foreign Mission purposes. Interesting papers were read at the Conference on the following subjects: "A Poor Country Parish," "How to Widen Our Boarders," and "How to Deepen Our Work," each being followed by animated discussion. "Such a gathering is not only a proof of the earnest, devoted work done throughout the land in this cause by women, but furnishes a strong ground of hope for a rapid and deep development of the same."

CHILDREN AND MISSIONARY AID.—The thirty-second report of the Children's Auxiliary to the Medical Missionary Association gives some gratifying details of what the little folk in Christian homes can do to promote missions to the heathen. There are nearly thirty branch Associations of Young People, who, by their own small subscriptions, collecting cards, and working parties, have raised over £240 to assist Home and Foreign Mission work. Miss Annie R. Butler is the Honorary Secretary, to whose indefatigable efforts this Auxiliary owes it present healthy condition. May the Churches of Jesus Christ have an ever-increasing number of youthful workers who are diligent in the spread of His great saving name!

MADRAS.—*Testimony of a Hindu Convert.*—W. Raju Naidu, Pastor and Manager of Schools on the Pudupet Circuit, Methodist Episcopal Mission, writes from Madras: "I was born in a high-caste Hindu family, and received my English education in a purely Hindu college. I knew nothing of Christ. I was a man of the world and worshipped my father's gods and godesses, who were impure in character, and their worship made me no better. I was not satisfied with the wickedness of those who officiated as priests in Hindu shrines, and the time came when I became thoroughly disgusted with Hinduism and with its ignorant, superstitious, and impure votaries. I read atheistic literature, and became a member of an Atheistic Society in Madras, and the first essay I read before the Society was on the 'Uselessness of Prayer.' Fortunately for me a lady missionary of the Methodist Episcopal Church visited my house to teach my cousin's daughter. It was Miss

Grace Stephens, and she was very kind to me, telling me of Jesus Christ, and urging me to become His follower. Miss Stephens introduced me to the Rev. Dr. A. W. Rudisill, who asked me to try the pleasures of Christ, forgiveness, and a new heart. I was miserable, but the Spirit of God helped me. Light came. I found mercy. My sins were blotted, and I was publicly baptised by Dr. Rudisill in the Vepery Methodist Episcopal Church. Troubles and persecutions followed both for me and the true and earnest missionaries who led me to Christ. Stones were thrown at Miss Stephens and at the parsonage windows where Dr. Rudisill lived. My one object in life is to promote the kingdom of Christ among the people in our spiritually benighted country."—*Extracted from "The Gospel in All Lands."*

South India:—*Travancore.*—A most interesting report in *Service for the King* draws particular attention to the splendid service that is being done for Christ by the "Association of Women Workers." At the annual gathering, Mrs. Neve, from South India, said: "We are working in Travancore, and I should like to interest you in the outcast women. A good deal of sympathy has been shown to the high caste women in India, but the women I am speaking about are not only low caste, they are worse than that, they are *outcast*. They are about a sixth of the whole population, and nothing could give you any idea of the degradation of these women. A Brahmin must not go within forty paces of one of these women without being defiled, and the feeling is so strong that it affects even our Christian people. Night after night I pass a shop where rice is sold, and on the other side of the way are sitting these people, who may not go over to the shop. They call out for what they want, and put their caps with the money in it in the road and then retire. The woman in the shop comes out with the goods, puts them into the caps and retires. One of these poor women would get up at day-break, go off to the rice-fields, and work all day under a tropical sun, standing up to her waist in water, weeding and cleaning the rice with her toes, while a higher class man in a boat remains close by with a stick, with which he whips up the woman when she needs it. At sunset she goes home, cooks her rice, and lies down to sleep; and so it goes on day after day, Sunday included. She has not even the society of her children to cheer her, as she has to leave them at home. Their religion is devil worship. They have an idea that the whole air is filled with devils, and that in the forest there are as many devils as there are leaves on the trees, and that they are lurking there waiting an opportunity to come out and injure them, and so their lives go on."

Missions to Moslems.—The Rev. S. M. Zwemer, writing in *North Africa*, says: "In these words are joined the highest motive and the most potent plea for missions to the Moslems. The awful sin and guilt of the Mohammedan world is that they give Christ's glory to another. Whatever place Jesus Christ may occupy in the Koran—and the portrait there given is a sad caricature, whatever favourable critics may say about Christ's honourable place among the Moslem prophets—it is nevertheless true that the large bulk of Mohammedans know extremely little and think still less of the Son of Mary. He has no place in their hearts or in their lives. All the prophets have not only been succeeded but also supplanted by Mohammed. He is at once the sealer and concealer of all former revelations. Mohammed is called Light of God, Peace of the World, Glory of the Ages, First of all Creatures, and other names of yet greater import. His apotheosis was tradition. In the Koran he is human; in tradition he becomes sinless and almost divine. No Moslem prays *to* Mohammed, but every Moslem prays for him in endless repetition daily. He is the only powerful interceesor on the day of judgment. His name is never uttered or written without the addition of a prayer. *Ya Mohammed* is the open sesame to every door of difficulty, temporal or spiritual. One hears that name in the bazaar and in the street, in the mosque and from the minaret. Sailors sing it while raising their sails; hammals groan it to raise a burden; the beggar howls it to obtain alms; it is the Bedouin's cry when making an attack on a caravan; it hushes dusky babies to sleep as a cradle song, and it is the best name to swear by for an end of all dispute in a close bargain. The exceeding honour given to Mohammed's name by his followers is only *one* indication of the place their prophet occupies in their system and holds in their hearts. From the fulness of the heart the mouth

speaketh. Mohammed holds the keys of heaven and hell. No Moslem, however bad his character, will perish finally; no unbeliever, however good his life, can be saved except through Mohammed. One has only to question the Moslem masses or read a single volume of traditions to prove these statements. In short, Christ's name, and place, and office, and glory have been usurped by another. Islam in its final result, if not in its essence, is anti-Christ. An abomination of desolation standing now for thirteen centuries in the Holy place; a scourge of God which fell on an unholy and idolatrous church; a temple to half-truths, built on blood, buttressed by civil law, and the shrine as well as the shelter for one hundred and seventy million people—*such is Islam*. To one who knows anything of this Eastern religion it is not surprising that there is an Eastern question. The finger of Providence is now pointing to an Eastern crises on every side of the Mohammedan horizon. What does it mean? '*Father, the hour has come, glorify Thy Son.*' The glory of the Son of Isaac pleads for the evangelisation of the seed of Ishmael. Over against Carlyle's or anybody else's hero worship we put the eternal truth of God in regard to His beloved Son. 'It pleased the Father that in Him should all fulness dwell'—*not in Mohammed*. 'The Father loveth the Son, and hath given all things into His hand'—*not into the hands of Mohammed*. 'God hath exalted Him and given Him a name which is above every name' . . . 'far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come; that at the name of Jesus every Mohammedan knee should bow, and every Arab tongue confess that Jesus Christ is Lord to the glory of God the Father.' These are some of the promises for the success of missions to Moslems. Have we ever claimed them for this purpose? There was a thousandfold more enthusiasm in the dark ages to wrest an empty sepulchre from the Saracens than there is in our day to bring them the knowledge of a living Saviour. There is no Peter the Hermit, and no one girds for a new crusade. We are playing at missions so far as Mohammedanism is concerned. For there are more mosques in Jerusalem than there are missionaries in all Arabia, and more millions of Moslems in China than the number of missionary societies that work for Moslems in the whole world! Where Christ was born Mohammed's name is called from minarets five times daily, but where Mohammed was born no Christian dares to enter. America entertains perverts to Islam at a Parliament of Religions, and then spends a thousand pounds a year to evangelise Arabia—a thousand pounds, the price of a cottage at a summer resort or of a church window. Is this to be the measure of our consecration? Is this the extent of our loyal devotion to the cause of our King? His place occupied by a usurper and His glory given to another, while the Church slumbered and slept; shall we not arise and win back the lost kingdom? *Missions to Moslems are the only Christian solution of the Eastern Question.* 'Father, the hour has come, glorify Thy son.' God wills it. Let our rallying cry be, Every stronghold of Islam for Christ! Not a war of gunboats or of diplomacy, but a Holy War with the Sword of the Spirit, which is the Word of God. Let God arise and let His enemies be scattered. 'FATHER, THE HOUR HAS COME, GLORIFY THY SON.'"

FROM ISLAM TO CHRIST.—The Rev. C. H. Stileman, C.M.S., labouring in Persia, sends to *The Monthly Record of the North African Mission* the following narrative of the conversion of an intelligent Mohammedan, which was brought about mainly through reading the Word of God. "The entrance of Thy Word giveth light." "Some two months ago a well-educated villager of middle-age came to see me from a distance, and a very few minutes' conversation sufficed to show that he was an earnest believer in Christ. Like many other Easterns he had first been influenced by a remarkable dream he had many years ago, in which Christ appeared to him and promised to heal him at a time when he was suffering from lameness. He gradually recovered, and from that time forward was convinced that Christ was greater than Mohammed, and the true Saviour. He had never, however, seen the Christian Scriptures till about a year ago, when his wife came to Julfa for treatment in Miss Bird's dispensary, and brought a written request from her husband that if any of the Scriptures had been translated into Persian, a copy might be sent to him. In this way he first received the New Testament, which he at once began to study carefully and prayerfully, and when I first saw him he was a *well-instructed* Christian

with a remarkable grasp of Christian truth, although he had never had any human teacher. The Holy Ghost had Himself been his teacher without any human instrument, and so clear was this dear brother's unfeigned faith, that it seemed hard not to yield to his earnest request for baptism. I thought it right, however, to give him further time to study the Old Testament, and after a few days he returned to his home with a complete Persian Bible as his companion. He could not keep away very long, and after two months returned and earnestly pleaded that his baptism might be no longer deferred. He remained here four days, and after careful examination and instruction, it was my privilege to baptise him in the presence of a small congregation of Christians who assembled in our little Church to support him with their prayers. He took the name of Paulus, as he said he owed so much under God to St. Paul's Epistles, and all who were present at his baptism were greatly struck by his evident earnestness and the sincerity of his answers. He well knew the danger he was incurring, and the night before his baptism he drew his hand significantly across his throat and said: 'Sahib, if they kill me, I shall go at once to my Heavenly Father!'"

THE RELIGIOUS TRACT SOCIETY.—The ninety-eighth annual report of the Religious Tract Society for the year 1896-97 has now been issued. It states that the contributions to the missionary funds of the Society amounted to £16,286 8s. 2d. The actual receipts for the year on both trade and missionary accounts were £135,344 2s. 11d. The total expenditure, both trade and missionary, was £148,449 10s. 2d., the difference being met by money withdrawn from the reserve funds to the value of £11,502 9s. 6d. During the year under review 658 new publications were issued, of which 241 were tracts. The circulation from the home depot numbered 38,720,950 issues. The issues from the foreign depots were 20,000,000, making a total circulation for the year of 58,720,950, and of 3,215,015,110 since the formation of the Society. It is pointed out that the work in the home centres has been satisfactory in its results, while the foreign operations of the Society have been conducted on the usual lines; and the production and circulation of evangelical literature have been promoted in various ways. The report contains an interesting retrospect of the development of the work of tract distribution during the Victorian era, and compares the present position of the Society with that of sixty years ago. It is pointed out that at the beginning of the Queen's reign the circulation of the Society's publications amounted to 16,077,265; this year the committee report a total circulation of 38,720,950. In 1837 the tracts circulated were 7,665,571, this year's report shows that 18,320,600 have been distributed. As regards the Society's missionary funds, the total amount reported in 1837 was £6,826 1s. 11d.; this year the receipts came to £16,286 8s. 2d. When the Queen came to the throne the Society had issued publications in 105 languages; now its issues are printed in 220 different languages.

ALIENATION OF THE JEWS FROM JUDAISM.—"The conviction is irresistible, that Judaism, as a creed, is fast hastening towards extinction, and the only question for us to determine is, what is taking its place? The first fact of striking note is the total neglect of Judaism by the masses of its professors. 'It is notorious,' writes a rabbi in *The Jewish Chronicle* of January 28, 'that religion is not a matter of very serious concern with the bulk of the Jewish young men in this country. . . . *Thousands of them are regardless of the sanctity of the Sabbath and the festivals, and of the existence of the synagogues, through whose doors they do not pass from one year's end to the other.*' 'It will be told,' says another popular and outspoken rabbi, 'how we gave of the best we could to congregations so small, that the echo of our voice in the empty synagogues mocks us, in its hollowness; how we taught loyalty to Jewish observances, which our congregations openly defied before our eyes.' 'It is sheer waste of time,' he continues under the name of Verax in *The Jewish World* of September 4, 'to imitate the better parts of the Christian clergymen. Were I to walk Bible in hand into the house of one of my congregants to converse with him on religious topics, he would give me the cold shoulder, or vote me a bore.'"—*The Jewish Missionary Intelligencer.*

SCRIPTURE READERS' SOCIETY FOR IRELAND.—This faithful Evangelical Society is still doing its work most effectively, although in quiet unobtrusive ways.

The man with the Book is the man needed for Ireland, who will let the living Word be its own message to the heart and conscience. That such men are in urgent request is evident from the following recent appeals made to the Society by Evangelical clergy on the spot for the special assistance the Society's agents can render. One Rector says: "I shall be most thankful if your Society can give me a Scripture reader for this parish. The district is simply enormous, and quite beyond the working powers of a single clergyman. Need is pressing of cottage meetings, and, above all, of teaching children the Holy Scriptures. I have under my care four coastguard and light stations, with twenty Protestant seamen, their wives and families, in some cases remote from all spiritual influences. There is no church school, and the children are attending Roman Catholic schools, from which I am excluded, and the scattered nature of the parish prevents my undertaking more work." From the Rev. Mr. A. we quote the next sentences: "When I came to this parish, now nearly fifteen years ago, there were over 900 Church members in it; there are now a little over 600. Several parishes in this diocese have lately been amalgamated, and several will have to be on becoming vacant. This means fewer ministers of the Gospel to work amongst our poor, scattered and discouraged brethren, and should call for an increased number of your quiet, earnest, 'one book' men to go amongst them, speaking the words of life." The Rev. Mr. H. writes: "Your Scripture reader has more than realised my expectations in his earnest discharge of often laborious and always difficult duty, and in the acceptance he has met with from all classes and creeds. The value of such an agents' work must be manifest when I say that for fifteen years I have had under my sole charge three parishes, formerly ministered to by four clergymen, and that this is no uncommon case. Were your agent removed from our midst, much valued work must of necessity be left undone." May so good a work as this Society is doing meet with the liberal support it deserves from Protestant Christians!

BRIEF NOTICES OF BOOKS.

Seven Strong Towers. By Lady Alicia Blackwood. The Operative Jewish Converts' Institution.

This is a well-printed volume of about one hundred and fifty pages, with Scripture texts in the margin, which greatly help the reader in following the author. The Seven Strong Towers to which the devout authoress refers are the seven names of God: Jehovah Jireh, the Lord will provide; Jehovah Rophi, the Lord that healeth thee; Jehovah Niesi, the Lord my banner; Jehovah Mekaddish-Kem, the Lord that doth sanctify you; Jehovah Shalom, the Lord send peace; Jehovah Tsidkenu, the Lord our Righteousness; and Jehovah Shammah, the Lord is there. Intended to comfort "when the heart is oppressed or heavy with sorrow, or the feeble body wearied with sickness and pain," the book admirably accomplishes its purpose. Each name of God is considered in an expository manner, and then personal application of its teaching is enforced in a beautiful and sympathetic spirit. Numerous striking poetical quotations appear on its pages, giving to this helpful book an attractive appearance. The spiritual aroma of the volume is very sweet. We could hardly wish a better thing than that God's children, when passing through the "flood" or the "fire" of His proving dispensations, may be able to consult these really delightful pages, and be helped by them to the everlasting consolations of the Divine Consoler Himself. We are specially interested in the book as coming from one who has long been a cordial member of the Alliance, and whose beloved husband was one of its hon. secretaries till the day of his death.

The Conversion of Armenia to the Christian Faith. By the Rev. W. St. Clair-Tisdall, M.A., C.M.S. Religious Tract Society.

The writer of this book has for some years been resident at Julfa—the Armenian suburb of Isfahán—as representative of the Church Missionary Society. He has made the Armenian language, as well as the history of the Armenian nation and Church, subjects of careful study and research. His timely book, on this account, commends itself as a learned and reliable presentation of the historical and ecclesiastical development of the Armenian people, whom recent tragic events and horrible persecutions have rendered conspicuous. It seems to be an exhaustive record of both king and ecclesiastic who have been identified with the making of the nation and the growth of the Church. Tracing the Armenians back to the post-diluvian era, the author pronounces "their descent from a legendary hero Haik, son of Thorgom or Togarmah, son of Gomer, son of Japhet." From this remote ancestor he follows the course of history through Armenian mythology to the auspicious expedition (A.D. 21) which "through God's good providence was overruled . . . to the opening up of both Armenia and Persia to the light of the Gospel." An interesting description of the manners and customs of the people under the Arsacides leads to the chapter in which the triumph of Christianity through the teaching of "Gregory the Illuminator" was accomplished. How Gregory and King Tiridates co-operated to the consolidation of church and kingdom forms an epoch, the description of which will be read with pleasure. But the circumstances

"which led to the invention of the Armenian alphabet still (with slight modification) in use, and to the ultimate translation of the Holy Scriptures into that language," will be studied with an interest, perhaps, deepest of all. Only a passing allusion in the preface is made to the inhuman massacres of a year or two ago at the hands of the Turk. The purport of the volume is not to accentuate that dark chapter in the history of an ancient people, but to give such facts as history has preserved to bring the nation and its foundation and growth within reach of those who are at all sympathetic with this bitterly oppressed and shamefully misgoverned race. The book should find a large number of readers; while its well-grouped facts and prominent characters will make the people themselves who have suffered so severely live before the student as men and women like ourselves, and call forth our heart-felt prayers on their behalf. A capital map of Armenia and neighbouring countries gives the finishing stroke to a valuable contribution to literature relating to Armenia.

The Gospel the Power of God, and other Sermons. By Canon Bell, D.D. Edward Arnold.

A book of 289 pages, containing twenty sermons. The name of the author is of itself a sufficient guarantee for the Scriptural character of anything he writes, and the sermons are, as we might expect, full throughout of sound Gospel teaching. Special interest is imparted to the volume by the appearance of a sermon preached ten years ago, on the occasion of the celebration of her Majesty's Jubilee, which is most appropriate at the present season, when we are still rejoicing in the fact that our beloved Sovereign has been spared to reign over us for sixty years. There are also two sermons preached by Canon Bell on Sunday, November 25, 1895, as farewell messages to his congregation at Cheltenham. In days when so many new theories are being advanced and ancient errors are so largely revived, it is refreshing to meet with such a book as this, written on the old Evangelical lines. As the writer himself says in his preface, "I have never seen any reason to swerve from those old truths which are the strongest source of a nation's prosperity, the deepest fountain of life and hope to the holiest and best both of men and women, and in defence of which numbers have not counted their lives dear." These words of the author are fully carried out in the work before us.

The Glorification on the Cross. By Bishop William Taylor. Moravian Publication Office.

In the introductory chapter the author himself tells how he came to send forth his little work of sixty-three pages: "It is the purpose of the following pages to show that, contrary to the commonly received opinion, the state of our Lord's humiliation terminated with His expiration on the Cross of Calvary, and that on the Cross also, with His expiration, the state of His exaltation commenced—that, in other words, the Scriptures teach us to look, not at the tomb but at the Cross, as the starting point of the resurrection of the Saviour of Mankind." The testimony of St. John, St. Peter, and St. Paul is adduced in proof of the author's contention. The tone and spirit of the book are so devout that one cannot help feeling the spiritual atmosphere in which the beloved and revered author dwells.

Missions to Jews. The Rev. W. T. Gidney, M.A. London Society for Promoting Christianity amongst the Jews.

A well-compiled "Handbook of Reasons, Facts and Figures," relating to the work of God amongst His ancient people, the Jews. It is a second edition. The author must have taken laborious pains to bring together in a form so eminently readable almost everything that can be accumulated, and which is compressed into a "nut-shell," that relates to this most interesting race. From the table of contents it can be seen how complete is the information the author supplies. It includes the "Scriptural Aspect of the Subject," "The Home Field," "The European Field," "The Palestine Field," "Other Asiatic Missions," "The African Field," and "Regions Beyond." Various statistics and books of reference are also given, which make this little handbook of 118 pages a most useful compendium of whatever concerns the relation of the Jewish nation to Evangelistic labours.

Among our numerous exchanges, we are always glad to receive the denominational weekly organs, and of these *The Record* is one of the most important. It is an admirably conducted religious journal, and contains a great deal of interesting information regarding the progress of Christianity throughout the world. It has also a considerable amount of diocesan news; and recent issues were largely occupied with appreciative reports of the Keswick Conference. It is needless to say that the Lambeth Conference is fully reported, and the resolutions adopted by the assembled Prelates are given in full.—*The English Churchman*, as a Protestant and family journal, occupies a useful position; and its columns are most generously open to a large circle of correspondents, who discuss a great variety of questions relating to the interests of the Established Church and of Christianity generally. The recent Lambeth Conference has received considerable attention; and the Keswick Convention and kindred gatherings are not overlooked. While the tone of the paper is strongly Protestant, there are always articles of a distinctly spiritual character.—*The Presbyterian* is the organ of the Presbyterian Church of England, and contains much interesting information relating to that body, as well as to Christian work generally. — *The Methodist Recorder*, the organ of the Wesleyan Methodist Church, is an ably conducted journal, and one that always commends itself to us from the fact that it absolutely eschews politics. Any of its articles which bear at all upon political questions are always dealt with from the religious side and in regard to their bearings upon Christianity. In this way it affords a striking contrast to some other denominational journals, which are political rather than religious, and in regard to which one is tempted to say that the political party is more evident than the denominational character. Recent issues of *The Recorder* have been specially valuable, as containing full reports of the Methodist Conference at Leeds. Altogether, this journal is a worthy advocate of the principles and the work of the great Methodist body.—*The Independent & Nonconformist* treats chiefly of those matters which

belong to the Congregational Churches. Its "Topics of the Week" are usually from the pen of the veteran Dr. Guinness Rogers; and for some months past the columns of the paper have been brightened with short stories, and other matter of general interest.—Another denominational organ must be mentioned, *The Freeman*, which represents the Baptist body. Here we may find full accounts of the work of the Baptist Churches; but, at the same time, considerable reference to the political events of the day. During the sittings of Parliament, some columns are devoted each week to the sayings and doings of the people's representatives, which give an impression rather of a secular than of a religious journal.—Among undenominational papers none is more welcome than *The Christian*, which supplies us weekly with excellent summaries of Christian work all over the world. There is an intense Evangelical fervour manifest in the conduct of this journal, and its record of Christian life and testimony is most valuable. Each week's issue contains a portrait and sketch of some active Christian worker; and it goes without saying that such Conferences as those of Keswick and Mildmay and of the Evangelical Alliance are fully reported in its columns.

A most attractive and readable monthly is *The Fireside*. Everything in it is bright and cheery, which makes it welcome at once. Of course, it has (at least two) serial stories. A principal feature is its short, pithy and instructive articles, all so well written, and embellished with tasteful illustrations. Her Majesty's Diamond Jubilee has been suitably noticed, the Rev. Walter Senior, M.A., vicar of Holy Trinity, Margate, contributing a felicitous paper.—It would be difficult to find a more excellent penny monthly than *Hand and Heart*. Everything about it is good and attractive, and it deserves to secure a large support from the reading public.—As an inexpensive periodical for the homes of the people, suitable for Sunday reading, *The Day of Days* is in every way to be commended. Brief poems, serial stories, short crisp papers, "The Sunday Bible Hour," are all treated in a manner so pleasant that they cannot but help to make Sunday the brightest day in the whole week.—*Home Words for Heart and Hearth* is intended for the family circle, and is also published at *Home Words* office. There is much excellent matter in its well-illustrated columns.—In *Church & People* we have echoes of the church pastoral aid work.—Among the many phases of Christian work to which the London City Mission devotes so much energy, none is more worthy of the Society than its labours for the spiritual welfare of the men of the London Fire Brigade. *The London City Mission Magazine* for August contains a great deal of information concerning this brave class of men, and the spiritual influence the Missionary is able to bring to bear upon them.—The organ of the Women's Protestant Union is *The Protestant Woman*. It claims to present a "monthly chat" of all that is calculated to interest its members in Protestant truth. Brief reports of the work of its provincial branches are given, while several columns each month contain "Gleanings from Members," in which varied information is to be found adapted to promote the growth of the Union.—*The Protestant Girl* is also a fresh and vigorous monthly.—No more valuable record of missionary labour is published than *The Church Missionary Intelligencer*. Merely as a literary production it is of a high order. All its articles and the mass of information crowded into its foreign reports emphasise the extensive and deeply important nature of the spiritual work the Established Church is doing for the Evangelisation of heathen nations. In its pages may often be found a sermon by a church dignitary dealing with some aspect of the great missionary question. Papers, or addresses, appear in its columns on special fields of labour, their difficulties or their encouragements. From the mission field itself a great deal of the detail of the work that is being carried on in different centres of activity is recorded. In all respects it is a most valuable monthly handbook on missions.—We also continue to receive *The Church of Scotland Home & Foreign Mission Record*. Now and again it publishes a map, in outline, of one or other of its stations, giving to the sense of sight something by which memory may be quickened to recall an actual field of labour. The Church of Scotland also pursues its Evangelical work with encouragement amongst the Jews. One special feature of this *Record* is a column for prayer, in which a subject is specified for each week in the month, and a brief prayer appended.—*The Missionary Herald* is an illustrated magazine devoted to the work of the Baptist Missionary Society. The August issue represents some of the effects of the recent earthquake in Calcutta, by which great damage has been done to several of the mission buildings. Many are the letters from the Missionaries describing ruined chapels and mission-houses. Reference is also made to the famine in India, and an account is published of the relief work.—Excellent work amongst God's ancient people is still being done by the London Society for Promoting Christianity amongst the Jews. *The Jewish Missionary Intelligencer* is the organ of the Society. It is always interesting reading from the fact that it reports what is being done so faithfully to bring Israel to see that the Christ of the New Testament is the long-promised Jewish Messiah. Letters and papers treating of the various centres and agencies of the Society focus much valuable information.—The bairns are not forgotten who assist in their own earnest manner God's work amongst the Jews. *The Jewish Missionary Advocate* is a record of the Children's Beehive for Israel. It contains cheerful papers suitable for the opening minds of the young, amongst them "Tales from the Talmud."—Miss Charlotte Mason's House of Rest issues as its own magazine, *Rest & Reaping*. Thoroughly Evangelical in tone it seeks to promote the spiritual life of those who are resting in the Lord. The Christian Worker's Calendar is a special feature. It gives in order suitably-chosen passages of Scripture both for family and private reading. "A Summer's Harvest" is the title of a well-written Evangelical serial story.—*Trusting and Toiling on Israel's Behalf* is the magazine of the Mildmay Mission to the Jews. Specially edited to epitomise Evangelical work amongst God's ancient twelve tribes, it is nevertheless interested in all Scriptural methods of mission work. A former Rabbinical student contributes an instructive paper on Jewish Customs, Ancient

and Modern.—As a record of Mildmay Institutions and Missions, *Service for the King* is a valuable serial. The numerous efforts of the Mildmay Evangelical centre are carefully narrated. It also incorporates *Women's Work in the Great Harvest Field*. Frequent communications from ladies "Holding the Fort" in remote lands are published, and contain profitable details of the work.—*The Baptist Magazine* is attractive in its get up. The August issue contains well-written articles on the Beloved Disciple, Why did the Jews reject Christ? and other kindred subjects. "Sunday Morning with the Children" is an acceptable presentation to the boys and girls of Biblical Truth in a variety of aspects specially prepared for them. It issues under the same cover *The Missionary Herald*, to which reference is made above. This section is made valuable by maps and illustrations of foreign stations.—There is much edifying reading on missionary enterprise in the *Chronicle*—the organ of the *London Missionary Society*. Two interesting papers, one on Recent Literary Work in Madagascar, and the other on Ambohibelona, "the chief station in the mission district of Imamo," bring intelligence well up to date from this troubled island. Very remarkable are the many instances continually reaching the missionaries of the loyalty of the persecuted Malagasy to the Protestant faith in this period of severe trial. Extracts from many other fields of toil refer to the whole scope of missionary service.—The North Africa Mission carries on its admirable work in Morocco, Algeria, Tunis, Tripoli, Egypt, and Sahara. In its Magazine, puplished under the title *North Africa*, numerous incidents are culled from reports of its agents, showing that much blessing is resting upon the Society's faithful labours. More than ordinary difficulty fronts those who seek to Christianise the Moslem; therefore they should be fervently remembered in our prayers.—The Society for Promoting Female Education in the East has for its monthly *The Female Missionary Intelligencer*. The contributors to it are invariably lady missionaries, who send home useful accounts of their work.—To awaken and maintain among English women interest in woman's work in India, *The Zenana* is a capital publication. It has a striking cover, while the contents themselves serve to show that it is only through the Zenanas that the women of India are to be savingly reached. A series of papers appear entitled "Indian Biographical sketches. The Right Rev. Daniel Wilson, fifth Bishop of Calcutta, is now being sketched.—*China's Millions* strikes the keynote of the China Inland Mission, so ably and successfully conducted by the Rev. J. Hudson Taylor. It is an illustrated magazine, and is chiefly a record of labours "in season and out of season" of those who are devoutly co-operating with the founder in his arduous efforts to bring China's millions to the knowledge of the Christian faith.—*The Free Church of Scotland Monthly* does not confine its notices solely to the foreign mission activities of its own Church, although the first paper in each issue treats of some definite mission station. Under the heading Church Talk, a variety of Church news is condensed and brought within the reach of the readers of the publication. It contains also a great deal of missionary intelligence from all parts of the world. Occasional illustrations render vivid some particular scene of service, or new Church premises.—A pretty little serial is *The Children's Record* of the free Church of Scotland, containing suitable papers for the young life growing up in the Church.—The Trinitarian Bible Society has a *Quarterly Record* of its work. The Society exists for the distribution of "uncorrupted versions of the Word of God." Many encouraging facts are found in the magazine from time to time relating to the effect of the pure Word of God upon the consciences of those who receive its living words.—In *The Star in the East* the work that is being carried on so faithfully by the Bible Lands or Turkish Missions' Aid Society is laid before the general public. The terrible persecutions from which the Armenian Christians have been suffering in recent years renders the labours of this Society unusually interesting. We can easily understand how the Society places amongst its urgent needs "£2,000 to aid evangelisation in Asia Minor," and "£2,000 in aid of massacre orphans."—An interesting note in the *Quarterly Record* of the National Bible Society of Scotland makes happy allusion to the circulation of the Scriptures in Brazil. "The Rev. James Fanstone, of Pernambuco, reports the sale of a number of Bibles, Testaments, and Gospels among an intensely Roman Catholic population."—*Periodical Accounts* is the simple title given by the Church of the United Brethren, commonly known as Moravians, to the magazine which summarises in an unpretentious manner the splendid Christian ardour displayed by its missionaries in Greenland, Labrador, the West Indies, Demerara, Surinam, South Africa, East Central Africa, amongst North American Indians, and elsewhere. They have also a Leper Home at Jerusalem.—In order to voice the Women's Missionary Association, the quarterly publication, *Open Doors*, is circulated amongst an appreciative constituency of Christian workers. Very intense and devotional is the atmosphere about it. Space is also afforded the Palestine and Lebanon Nurses Mission for a *résumé* of its report. The Sorrows of Eastern Women is a most pathetic paper, and must touch the hearts of all English women who read it.—Hebrew Christian Testimony to Israel gives expression to its work amongst the Jews in the pages of *The Scattered Nation*. The last issue contains the fifth of a series of addresses delivered by Professor Gustaf Dalman, while a mission tour in the Balkan States is described by the editor.—*The Bible Society Monthly Reporter* is always welcome. The official organ of the great British & Foreign Bible Society, it sets before its large constituency in brief the steady and splendid service the Society is rendering in so many directions by the circulation of the Word of God. In a series of papers the object and origin of the Bible Society will be read with much pleasure.—From *Without the Camp* we are able to glean a number of facts relating to the self-sacrificing devotion of those who serve the cause of Christ in work amongst lepers in India and the East. A most pleasing paragraph in a recent number is a copy of an address of congratulation to her Majesty on reaching her Diamond Jubilee, sent by the inmates (numbering 120) of the Almora Leper Asylum. — From the *Jewish Missionary Herald* we learn something of the blessing that is resting upon the British Society

for the Jews. There is a bright page for the young, and the correspondence columns allude in appreciative language to different phases of the Society's operations.—The first article in *Work and Workers* for August (the illustrated organ of the Wesleyan Missionary Society) is a highly appreciative notice of the remarkable work of Mrs. Arthur H. Bestall, chiefly amongst women and girls in Burma. Some capital illustrations bring foreign stations and workers clearly before the mind. Transmigration—a discussion with a Hindu—is full of interest. Altogether the magazine is very attractive in form, and contains much inspiring missionary intelligence. —*Wesleyan Missionary Notices* is a smaller publication setting forth news from the Field, in a number of notes written by the missionaries themselves, all of which treat of the practical side of the missionary's life and activities. There are some stirring accounts of difficulties overcome and successes achieved.—A very attractive magazine for children is the Bible Society's *Gleanings for the Young*. "Our Letter Pages" enables its readers to see for themselves, from the many communications the editor receives, what the youthful constituency is doing in relation to the "Search Texts." Evidently numbers of little people are searching the Scriptures with earnestness.

Foreign.

We are glad to receive week by week *The New York Observer*. It is very ably conducted, and presents to the reading Christian public numerous valuable articles and suggestive pithy stories, which make its pages very bright as well as practical. "A sermon, and what came of it," needs specially to be commended. Its setting, as well as its subject matter, is excellent, while the "moral" of it is admirably suggestive. Generous in its sympathies in the pages devoted to Record and Review, the paper deals with current international questions in a judicious manner. The Christian Endeavour movement meets with favourable treatment. "Week-Day Christianity" is a timely deliverance, on a most important subject, from the editorial pen.

Another publication finding its way to us from New York is *The Christian Intelligencer*. It gives space to a few notes on editorial correspondence, and in its columns are found short and practical papers, such as The Wonder of the Gospel, The Benediction, and Answers to Prayer. The home is thought of in a crisp story, entitled, "What time I am afraid," and in the Children's Portfolio we are glad to see some well-chosen anecdotes and "morsels" for the girls and boys.

The Congregationalist, published at Boston, is its own interpreter. Compressed into its well-printed pages is a veritable mass of all kinds of religious intelligence. "Ian Maclaren" contributes a helpful paper which he calls The Companions of the Sorrowful Way, and is in his happiest style. In the article, Holidays in Norway, Dr. Horton tells in his own lucid and attractive manner how the charm and spell of travel amongst the Norwegian mountains and along its rivers recuperate both mind and body. Mothers in Council and Conversation Corner are attractive specialities.

In the columns of *The Independent* (New York) there is some able writing. All its articles have a tone and force which at once carry weight with them. From various sources and from distant lands excellent matter is here brought to a focus and presented in admirable form. Ian Maclaren seems to be ubiquitous, for on the front page begins an article from his busy pen, extending over two columns on Christian Telepathy. Economical questions are discussed. "The New Logia" finds ample treatment, and missions are not forgotten.

A portly monthly of the General Assembly of the Presbyterian Church in America takes the title of *The Church at Home & Abroad*" (Philadelphia). Its table of contents is an extensive one, dealing with such matters as the Revival of Religion, Children in the Streets, Home and Foreign Missions, Church Erection, Colleges and Academies, Young People's Christian Endeavour, and a number of others, each of cardinal importance. Some admirable portraits and other illustrations embellish these numerous pages, and make the magazine attractive.

From the American Board of Commissioners for Foreign Missions we receive *The Missionary Herald* (Boston). In some forty or more pages there is contained a summary of the work carried on by this active board. Illustrated articles help the imagination in picturing many stations that would otherwise be unreal. Quotations from letters direct from the mission field are full of cheering information. The revival amongst the Zulus is of a most remarkable nature, and does not appear to abate.

The American Baptist Missionary Union issues as its official organ *The Baptist Missionary Magazine*. In the July number is published the eighty-third report of the work of the Society. The whole area of the Union's activities is under review. Most encouraging details of the labours of its devoted agents, both men and women, in the world are recorded. From the statistics, which are very minute, it is evident that the blessing of God is resting upon these faithful labourers in Christ's vineyard.

In its Quarterly Record of service for Christ, the successful *MacAll Mission in France* strikes some very encouraging notes, amongst them the gratifying fact that the burden of debt which threatened to hamper so severely the work of the Institution is entirely removed. A new hall has been opened at La Marquise, and a temporary one provided outside the fortifications of Paris.

Founded in the year 1834, the German Baptist Mission continues to accomplish good work for Christ, as the *Reporter* tells us. Missions and Victory is an inspiring article. Full of pathos and glow is the account of the work of the Lord at Lodz, in Russian Poland. The German Baptist Churches form one united band of mission centres numbering some 31,000 members.

The Malaysia Message is published at Singapore, and represents the work of the Methodist Episcopal Church. Items of intelligence from Penang and the Dutch Indies are to be found in its columns. Each issue contains some bright words for the young folks.

In the pages of the *South American Messenger* we have a condensed record of the evangelistic labours of the South American Evangelical

Mission. Several columns are occupied with the correspondence of its agents, who give in their own way some interesting details of their work.

Light and Truth is a quarterly magazine published by the Spanish and Portuguese Church Aid Society, dealing with Church reformation work in Spain, Portugal, and other parts of Christendom. The Reformed Spanish Church has eight stations, and the Reformed Portuguese Church five, where, in each case, Protestant teaching is pressing home the soul-saving truths of the evangel of Jesus Christ.

Evangelical Alliance.

CAMBRIDGE CONFERENCE.

SEPTEMBER 27—29.

THE fifty-first annual Conference of the Evangelical Alliance will be held (D.V.) in Cambridge, commencing on Monday afternoon, September 27.

The Council anticipate that a profitable season of Christian fellowship will be experienced by all who attend; and it is hoped that a large number of members and friends throughout the country will arrange to be present.

The local arrangements made by the Committee in Cambridge are being carried out cordially, and a warm welcome awaits the Evangelical Alliance in holding its Conference for the first time in this University town. Hospitality will be provided, as far as possible, for delegates and others who desire it. Early intimation should be made *to the Secretary in London.*

Copies of the programme with other information (including special time-tables prepared by the several railway companies) will be forwarded on application.

The morning meetings will be held in the Henry Martyn Memorial Hall, and the afternoon (except Monday) and the evening meetings in the Guildhall.

The following is the programme of the Conference, but it is still subject to some modification in arrangement:—

MONDAY, SEPT. 27.

At 4 p.m., a SPECIAL UNITED PRAYER MEETING will be held in the Henry Martyn Hall, when the Rev. W. F. MOULTON, M.A., D.D. (Principal of the Leys School), will preside. At 7 o'clock, CONVERSAZIONE (Tea and Coffee served from 7 to 7.45 p.m.) in the Annexe of the Guildhall. PUBLIC MEETING, 8 p.m., in the Large Hall, the Rev. HANDLEY C. G. MOULE, M.A., D.D. (Principal of Ridley Hall), to preside, and give the ADDRESS OF WELCOME on behalf of the Cambridge Committee. Responsive words will be spoken by Representative Visitors, including Mrs. Isabella Bishop, Mr. Ivan Prokhanoff (Russia), and Pastor Daniel (a Native of Kurdistan). Closing Address by Mr. A. J. Arnold (General Secretary); Subject—"Christian Union applied to the Defence of Persecuted Christians in Turkey, Russia, &c."

TUESDAY, SEPT. 28.

MORNING, 10 o'clock.—DEVOTIONAL MEETING in the Henry Martyn Hall, the Rev. A. H. DOUGLAS, M.A., to preside. 11 to 12.30 o'clock.—CONFERENCE. Chairman, Major-General HATT NOBLE, R.E. (Vice-President). "The Annual Address," by the Rev. J. H. Rigg, D.D. (London); Subject—"The True Unity of the Church in Christ: Church Union and Church Re-union." "The Practical Resolutions," to be read and enforced by the Rev. John Callis, M.A. (Norwich). Address by Mrs. Lewis; Subject—"Palestinian Syriac Lectionaries of the Bible."

AFTERNOON, 3 to 4.30 o'clock.—MEETING in the Guildhall. Chairman, C. FINCH FOSTER, Esq. Addresses (1) by Mrs. Isabella Bishop; (2) Dr. F. W. Baedeker. Subject—"Missions" (3) By the Rev. David Baron. Subject—"The present phase of Jewish Missions." To be followed by OPEN CONFERENCE, if time permit.

EVENING.—PUBLIC MEETING at 8 o'clock, in the Guildhall. Chairman, The Right Hon. Lord KINNAIRD (Vice-President). Addresses: (1) By the Ven. John Richardson, D.D. (Archdeacon of Southwark); (2) by the Rev. J. Oswald Dykes, M.A., D.D. (Principal of the Presbyterian College, London). Subject—"The Headship of Christ"; (3) By the Rev. David J. Stather Hunt, M.A. (Vicar of Holy Trinity, Tunbridge Wells). Subject—"Missionary Enterprise."

WEDNESDAY, SEPT. 29.

MORNING, 10 o'clock.—DEVOTIONAL MEETING, in the Henry Martyn Hall, the Rev. C. J. PROCTER, M.A., to preside. 11 to 12.30.—CONFERENCE. Chairman, Sir WILLIAM WILLIS (Vice-President). Addresses: (1) By the Rev. W. Roberts, B.A. (Balham). Subject—"The Holy Spirit:

His Witness to Jesus Christ"; (2) By the Rev. T. M. Morris (ex-Chairman of the Baptist Union). Subject—"The Holy Spirit: His Power needed in the Church to-day"; (3) by the Rev. J. Murray Mitchell, M.A., LL.D. Subject—"The Progress of Christianity during the Victorian Era."

AFTERNOON.—This afternoon is reserved for a Garden Party kindly given by the Rev. Dr. and Mrs. Moulton, at the Leys. Addresses by the Rev. C. H. Hocken, Mr. I. Prokhanoff, the Rev. Dr. Murray Mitchell, and others.

EVENING.—PUBLIC MEETING at 8 o'clock in the Guildhall. Chairman, W. E. MALCOLM, Esq., M.A., D.L. Addresses: (1) By the Rev. David MacEwan, D.D., Clapham. Subject—"The Obligation of British Christians to Maintain the Principles of the Reformation"; (2) By the Rev. G. D. Hooper (Luton). Subject—"The Reformation's mightiest weapon—the Word of God"; (3) By the Ven. W. F. Taylor, M.A., D.D. (Archdeacon of Liverpool). Subject—"The One Offering, once offered."

INVITATION FOR THE ANNUAL WEEK OF UNITED & UNIVERSAL PRAYER, AT THE COMMENCEMENT OF THE YEAR.

JANUARY 2—9, 1898.

BRETHREN IN THE SPIRITUAL FAMILY OF GOD,—As we are one in calling, one in privilege, one in hope,—let us be one in prayer! We have need to pray. We need the Spirit of unity and of love, in order to overcome the influences that would draw us apart. We need the Spirit of enlightenment, that we may "have understanding of the times," and "know what Israel ought to do." We need the Spirit of quickening and of power, that we may fulfil the office committed to us of witnessing to the world of our Divine Saviour and Lord.

We feel this need to be all the more urgent, because many around us are teaching that the world is to be saved by human agencies of government or of science; whilst others are teaching that it is to be saved by submission to ecclesiastical authority. Let those who hold that Salvation is of the Lord, and that of grace through faith, prove themselves to be of the true Church, by their united efforts to spread the Gospel, and by their one cry to Heaven for the continued and enlarged outpouring of the Spirit of God!

We have encouragement to pray. The promises are many, the Spirit is pleading, the Advocate is all-powerful, the Heart of the Father is loving, and His purposes are purposes of mercy. Our prayers have been heard in the past. Let us renew them with increased faith and fervour; and then will the New Year assuredly bring new grace and new gifts to the Church, and new blessing and new hope to the world.

We are, in the name of the Evangelical Alliance,

Yours affectionately in Christ,

POLWARTH, President. DONALD MATHESON, Treasurer. WILLIAM ARTHUR, M.A. JOHN STOUGHTON, D.D. DAVID MACEWAN, D.D. JOSEPH ANGUS, D.D. JAMES FLEMING, B.D. A. J. ARNOLD, Secretary. BANGOR, President, Irish Branch.	Hon. Secs.	*British Organization.*
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A. I. STEYTLER, President. J. M. RUSSELL, Secretary.		*South African Branch.*
J. H. BALLAGH, D.D., President.		*Japan Branch.*
A. P. PARKER, D.D., President, Shanghai Branch. W. MUIRHEAD, D.D., Vice-President, JOHN STEVENS, D.D., Secretary. H. BLODGET, D.D., President, Peking Branch. GRIFFITH JOHN, D.D., President, Hankow Branch.		*China.*
T. S. FORSAITH Secretary,		*New South Wales Branch.*

TOPICS SUGGESTED FOR THE WEEK OF UNIVERSAL PRAYER, JAN. 2—8, 1898.

[Other subjects which may be suggested by national or local circumstances, or by special occurrences at the time of meeting, will naturally be added by those leading the devotions of the assembled believers. And for other topics, *which no words can express*, moments of silent prayer may helpfully be given.]

SUNDAY, JAN. 2.—Sermons.—*God's people approach the Lord, and walk in His light:* "Say unto all the congregation of the children of Israel, Come near before the Lord."—Ex. xvi. 9. "O house of Jacob, come ye, and let us walk in the light of the Lord!"—Isa. ii. 5. "But if we walk in the light as He is in the light, we have fellowship," &c.—1 John i. 7.

MONDAY, JAN. 3.—Confession and Thanksgiving.—*Humiliation and Confession:* For want of conformity to the mind of Christ; for disloyalty to the truth; for misuse and neglect of precious privileges; for lack of courage in witnessing for Christ.—Rom. vi. 1—14; Matt. xxv. 14—30. *Thanksgiving and Praise:* For revealed truth; for the dispensation of the Holy Spirit; for the promises of God; for great revivals, amid persecutions, in China and other parts of the Mission Field.—Ps. cxlv. 1—13; 1 Cor. ii. 7—16. *Prayer:* That Christ's reign may extend in the hearts of all His people, and throughout the world.—Isa. ix. 1—7; Rev. xxi. 22—27.

TUESDAY, JAN. 4.—The Church Universal.—*Prayer:* That clearer and truer views of the spiritual nature of the Church, as revealed in the new Testament, may prevail; that believers may yield themselves wholly to the Lord, and through the influence of the Holy Ghost, grow in the spiritual life; that all Ministers of the Gospel may be filled with the Spirit of Christ; and that true unity and fellowship may be increasingly realised.—Eph. iv. 1—16; Rev. i. 12—20.

WEDNESDAY, JAN. 5.—Nations and their Rulers.—*Prayer:* That all in authority may recognise their responsibility to God the King, and may do all as to the Lord, and not to men; that the Lord's Day may be reverenced; that injustice, intemperance, and oppression may cease; and that forbearance, peace, and brotherhood may be cultivated by all peoples.—Dan. xii. 1—4; 1 Tim. ii. 1—6.

THURSDAY, JAN. 6.—Families and Schools.—*Prayer:* That in Christian households family prayer may be maintained and conversions sought; that home-life may be pure and loving; that the training in schools, colleges and universities may be in the knowledge of Holy Scripture, and with a view to the consecrated life of unselfish benevolence and usefulness.—Jos. xxiv. 13—32; Ps. cxxxiii.; Col. iii. 14 to iv. 1.

FRIDAY, JAN. 7.—Foreign Missions—*Praise:* For the growth and development of the Missionary Spirit during this century. *Prayer:* That consecrated and faithful Missionaries may be raised up in all Christian communities; that converts may be established in the faith; that the number of native agents may be multiplied, and their efficiency increased; that the obstacles in Roman Catholic, heathen and Mohammedan lands, arising from ignorance, prejudice, and error, may disappear before the Gospel.—Ps. ii.; Rom. x. 6—21.

SATURDAY, JAN. 8.—Home Missions and the Jews.—*Prayer:* That Christian people may be led to greater personal effort on behalf of the Spiritual welfare of their neighbours and fellow countrymen; that blessing may accompany the work of Home Missionary Societies, of Inner Missions, and of labourers, among special classes; that God's ancient people may be brought into the fold of Christ.—Acts i. 1—8; Rev. vii. 4—12.

SUNDAY, JAN. 9.—Sermons.—*God's people—His witnesses to the world:* "Ye are My witnesses, saith the Lord."—Isa. xliii. 10. "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth."—Acts i. 8.

The following special requests are made to all who see this programme:—

1. Please endeavour to bring the Lord's people together—few or many—for united prayer daily during the Week, and circulate the Programme, in order to make this Universal Week of Prayer more widely known.

2. Kindly forward brief account of Meetings held, and of any results, to the Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London.

*** It will be observed that the order of the subjects has been slightly altered, in accordance with the wish expressed in many lands. Where it is found impracticable to take up all the subjects the General Outline for each day should be observed.

SECRETARIAL DEPUTATION WORK.

On Thursday, July 22, Mr. Arnold paid a brief visit to Bath, where the local Hon. Secretaries, the Revs. M. B. Moorhouse and G. E. Thomas, had arranged for a meeting on behalf of the Alliance. It was several years since the last gathering of the kind, and the Bath friends are anxious to keep up their organisation of the Branch, which has recently sustained several losses by deaths and removals.

The Rev. Prebendary and Mrs. Tate very kindly placed their beautiful grounds (Widcombe House) at the disposal of the Alliance, and invitations were issued for a garden party. Over eighty ladies and gentlemen responded to the invitation, and the weather proved propitious. The great heat of the previous week had been moderated, and refreshing showers had somewhat cooled the atmosphere. The meeting was, therefore, held on the terrace overlooking the extensive lawn, which is shut in by finely-timbered grounds, while beyond are the ranges of hills. The friends assembled early, and many of them remained long after the close of the meeting, to enjoy the fragrance and beauty of the scene on this calm summer afternoon.

The Rev. Prebendary Tate himself presided, and called upon the Rev. J. Lunt to open the meeting with prayer, after which the Chairman expressed his own and Mrs. Tate's pleasure that so many friends had been able to accept the invitation. He then spoke of his early recollections of some of the founders of the Evangelical Alliance, and others, such as Dr. Chalmers, who thought that so long as the Alliance undertook no practical work, union might be maintained, but that difficulties would arise when any attempt was made to put the principles of the Alliance into operation. Prebendary Tate referred to the history of the Alliance, as showing that its practical work had been very extensive and greatly blessed by God. He mentioned that they were assembled to hear Mr. Arnold, the General Secretary, and therefore he should not prolong his observations.

Mr. Arnold then spoke briefly on the aims of the Alliance, and went on to describe its efforts in various directions, and especially on behalf of persecuted Christians in various lands.

The Rev. G. E. Thomas moved, and the Rev. B. M. Moorhouse seconded, a cordial vote of thanks to Prebendary and Mrs. Tate for their kindness and hospitality, and to Mr. Arnold for his very interesting and instructive address. The meeting was concluded with singing of a hymn and prayer, after which the company adjourned to the dining-room, where tea, coffee, &c., were provided. The visitors availed themselves of the kind invitation of the host and hostess to feel "at home" either in the house or in the grounds. Several of those present gave their names for enrolment as members of the Alliance, and it was felt by all that the meeting had been a profitable one, and could not fail to be helpful in maintaining the Bath Branch of the Evangelical Alliance.

CONTRIBUTIONS RECEIVED FROM JULY 17 TO AUGUST 16, 1897.

	£	s.	d.
Wm. Ferguson, Esq.	1	1	0
Mrs. Crewdson	1	1	0
Rev. Preb. Webb-Peploe	1	1	0
Rev. R. Lang	0	10	6
Mrs. Shaw	5	0	0
S. Cawston, Esq.	1	1	0
W. D. Cruddas, Esq.	1	1	0
Mrs. Watters	1	1	0
Sir Wm. Henderson, LL.D.	2	0	0
"Presbyter"	0	10	6
Miss Leigh-Lyo	0	10	6
G. Charlton, Esq.	1	1	0
Rev. A. G. Brown	1	1	0
Mrs. Harry Kelsall (2 yrs)	1	0	0
Rev. Dr. Angus	1	1	0
Capt. Warry, R.N.	1	1	0
Ald. W. H. Stephenson, J.P.	1	1	0
Lady Caird (2 yrs)	2	2	0
Mrs. W. R. Moore	1	1	0
Mrs. R. R. Redmayne	1	1	0
Col., Mrs. and Miss Duncan	1	6	6
R. Bannister, Esq.	1	1	0
Rev. Dr. Evans Darby	0	10	6
A. C. P. Coote, Esq.	0	10	6
Rev. Dr. Dykes	1	1	0
Rev. R. W. Atkinson (2 yrs)	0	10	0
Rev. R. J. Burton	1	0	0
Mrs. Culling Hanbury (3 yrs per S. G. Lushington, Esq.	15	0	0
Rev. H. E. Fox	1	1	0
Major-Gen. A. H. E. Campbell	1	1	0
Colonel Stewart	1	1	0
Major Coppin	1	1	0
Rev. Dr. Gritton	0	10	0
Miss Mackenzie	0	10	0
H. W. Johnson, Esq.	1	1	0
R. C. Morgan, Esq.	1	1	0
Wm. King, Esq., and Mrs. (2 yrs)	2	2	0
Miss Macnicoll	0	10	6
Lieut.-Col. Douglas Jones	1	1	0
Mrs. Kennedy	1	1	0
Miss K. Head	0	10	6
Jos. Peters, Esq.	2	2	0
Rev. F. W. Macdonald	0	10	6
Major-General Warren	1	1	0
Lieut.-Colonel Shipway	1	1	0
Colonel Morton	1	1	0
Miss Sutton	1	6	0
Jno. Wood, Esq.	1	1	0
Rev. Wm. Arthur	1	0	0
Mrs. J. H. McConnel	1	1	0
J. Terry, Esq.	1	1	0
A. H. Brandt, Esq.	1	1	0
J. Townley, Esq.	1	1	0
Rev. J. Hudson Taylor	0	10	6
Rev. W. Wingate	0	10	0
Mrs. Thornton	0	10	6
Chas. Price, Esq.	1	1	0
Dr. E. B. Underhill	1	1	0
"A Thankoffering to God"	1	0	0
Rev. Dr. H. G. Guinness	1	1	0
Rev. Dr. Jenkins	1	1	0
H. Sugg, Esq.	1	1	0
Messrs. Morgan & Scott	2	2	0
Rev. J. C. Aston	0	10	6
Misses Harris	1	1	0
Rev. Marshall Hartley	0	10	6
Mrs. Paleologus	1	1	0
Miss Marston	1	1	0
Pastor T. Spurgeon	0	10	6
Mrs. Forbes-Robertson (2 yrs)	0	10	0
Sir Wm. Willis	1	1	0
Captain Adams	1	1	0
F. K. Glover	1	1	0
W. T. Paton, Esq.	0	10	6
Colonel Elton	0	10	6
Miss Kennedy (sub. & don.)	0	10	0
J. J. Reid, Esq.	0	10	6
W. H. Seagram, Esq.	1	1	0
Colln. at Garden Party, Bath, per Rev. Preby. and Mrs. Tate (less expenses)	4	10	3
Sums under 10s.	8	10	0

Special Fund for Persecuted Christians.

Rev. R. J. Burton	0	1	7
"A reader of *The Christian*," per Messrs. Morgan & Scott	1	0	0

Armenian Christians Relief Fund.

Colln. by Belgian Evangelical Missionary Church, per Past. K. Anet (omitted previously)	18	5	9
Friends in Finland, per F. W. Lönnbeck, Esq.	10	0	0
"Hungarian Christians," per Rev. Professor Zabo	20	0	0
Mrs. Farmer-Atkinson	10	0	0
"A. B. C.," per Mrs. Prosser	0	10	0

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the General Secretary (Mr. A. J. Arnold), or to the Treasurer.